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EDITORIAL

Two Indigenous Trends in Christianity in China

Christianity in China will never be indigenous in the sense that it originated there. Neither will it, we hope, be indigenous because it has become isolated therein. Moreover, it will hardly become so exclusively Chinese in expression and form that future historians will not be able easily to recognize its likeness to the western movement that brought it to birth. Christianity is, however, becoming indigenous in China in the sense that its driving force and program are arising out of and being fitted into the life-needs of the Chinese. Chinese life-necessities and minds are beginning to determine its direction and activities. The Christian dynamic is welling up through Chinese hearts. Of this one proof is the growing activity of Chinese Christian leadership. Growing Chinese interest in and support of Christian efforts also substantiates it. In an increasing number of instances Christian workers are sluffing off imported methods of service and devising their own. Christian effort is being geared into Chinese life-situations. A China Christian creativeness is emerging. While Christianity, therefore, did not originate in China it is originating its own program and methods therein.

A question of perrenial and dominant interest, in this connection, is, "*How* is the Christian *religion* becoming indigenous?" To give two important aspects of the answer to this question is the purpose of this editorial. No one type of Christianity is, at the moment,

predominantly ahead of all the others. Doctrinal formulation thereof is in the background. Creedal Christianity is making no striking headway. There is no trend on the part of Chinese Christians to express the theological tenets of the Church. Whether Chinese Christians will agree on a unified statement of essential Christian beliefs is still uncertain. No move to formulate one is at present evident. Thus Christianity is not becoming indigenous in China in the terms in which earlier missionaries mainly presented their message and which formed the primary basis of the earlier missionary commission. That fact should be noted. Missionary effort in China, assiduous though it has been, has failed to plant these historical concepts deep enough for them to have become as yet determining factors in making Christianity generally indigenous.

Two types of religious emphasis under Christian auspices are, however, developing which show that Christianity is really becoming indigenous. Both are prominent. Many characteristics of each belong to western Christianity. But the driving impulse and leadership of both is rooted *in* China. Neither is mission-centric, board-centric or western church-centric. In connection with both Christians from the West render service. Yet their direction and activities are set by leaders, conditions and attitudes in China. The first of these two types of religion may be described as *emotional individualistic religion*; the second as *religious practicalism*. The first operates mainly in the realm of personal religious feelings; the second aims at manifesting itself in the outworking of an inner core of faith in all life-situations. They are differing workings of Christianity within a growing number of Chinese lives.

Emotionalized individualistic religion is seen in widespread and still spreading revivals. These latter are several years old.[1] On the credit side they show many conversions, eagerness for personal work, Bible study, restitution and consecration to self-giving service. Of uncertain value are the dramatic confessions, faith healing and the gifts of tongues which also characterize them. There is, moreover, a debit side. In numerous places, we learn, "emotionalism has run riot, sexual excesses have been confessed as having been practised under the guidance of the Holy Spirit," hymn-singing has taken the place of study, and those Christian leaders lacking the gift of tongues, ecstacies and visions have been repudiated. These ecstacies and visions sometimes embody weird notions also. This movement thus has its own tests of spirituality. Occasionally women serve as leaders. We leave it to others to decide whether a balance can be struck in either the black or the red.

Here, then, is a movement clearly under Christian auspices composed of divergent and disturbing elements. Emotional individualism is a fair designation. So far as the movement shows theological thinking it is quite conservative. Its psychology is often primitive and frequently superstitious. It was started and is carried on by Chinese leaders, though some missionaries cooperate in those aspects

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1. See, "Indigenous Revival in Shantung," *Chinese Recorder*, 1931, p. 767.

wherein excesses are not in evidence. It has no relation to social reconstruction. Its followers are in the main simple-minded, primarily rural. Their's is the response of untutored minds to a highly emotional gospel. Emotional release is the main result. It has affected many churches. In psychology, leadership and response it is indigenous.

Religious practicalism, the other type of Christianity mentioned, contrasts strikingly with the above. It aims also to nourish inward experience through worship and seeks to guide the emotional life. But its radius of effort extends to *all* life-situations. It seeks to build up individual character and then construct a social environment in which that type of character can be and is dominant. It is moving towards social reconstruction, though it does not have as yet a definite concept of or manifest determined effort to set up a specified social order. Christianity in China, indeed, is often criticised because in a day when the world is straining after a new social order the Christians have no generally espoused concept of what this new order should be. Improvement of the lot and life of farmers, extension of literacy, public health, child welfare, Christianization of the home, enriching the life of industrial workers are the major activities of this religious practicalism. The Y.M.C.A. and the Y.W.C.A. sponsor many efforts aiming in the same direction. Into its aims recent organizational developments in religious education also gear. The Gospel is thus being put to work in the byways as well as the highways of life. Three inclusive objectives are apparent in this type of religious emphasis which may later, we hope, be welded into one. First, the enrichment of the secular as well as the spiritual life. Second, social reconstruction, economic and industrial. Third, the development of the church into a community-centric and community-serving organization. In most of the efforts mentioned above other than specifically Christian forces are engaged. All these efforts, however, are as yet mere nibbles at China's mountainous needs! But the Christian part thereof shows that the Christian religion in China is becoming practical in its relation to life.

This religious practicalism fits in with the Chinese emphasis on the practical rather than the mystical or emotional in the relation of religion to life. Its leadership is progressive though in its activities many of a conservative persuasion participate. While Chinese leaders are prominent therein its leadership and emerging program is built on cooperation between Chinese Christians and missionaries. To its aims both the simple-minded and the intelligentsia respond, though leadership inheres in the latter. It seeks to work out life-necessities as they exist in China. Into it flow many western ideas and methods, though less and less are these being used without modification. Its lines of effort are awakening an increasing Chinese interest and gaining in Chinese financial support. Its relationship with the sympathies and national organizations of the churches is much closer than that of emotionalized individualistic religion. It is a part of the life of China. It is indigenous. It is creative!

The numerical strength of neither of these movements is known. Thus they cannot be measured or compared in terms of physical

momentum. Both are aspects of the indigenization of Christianity. They are two types of present-day Christianity in China with numerous middle-of-the-road groups between them. Both are influencing many Chinese on an expanding scale. Both aim at ethical fruits though in the case of emotionalized individualism these are much obscured by manifestations of quite uncertain value. These two movements do not cooperate. Neither do they get much in each other's way. Thus, though differing in basic ideas and activities, they are not locked in controversial combat. Between these two movements, as indeed between all groups holding divergent theological views, a state of acquiescent tolerance exists in China at present. In neither movement, interestingly enough, does a particular person stand out as leader. Though one is exclusively individualistic and the other inclusively social they are group movements. The driving impulse of each is rooted in China.

In these two contrasting movements the Christian religion is becoming a part of the life of the Chinese. Only an incautious prophet would dare to outline their future relationship. They may precipitate a momentous religious struggle. On the other hand the spread of education and the fundamental interest of all classes of Chinese in social betterment may gradually weaken the hold of emotional individualism and permit the two movements to move somewhat in the same direction thus avoiding a struggle between them. At the moment in them both simple and intelligent minds are responding in their own ways to Christianity. It is a response to what each deems Christianity to mean, nevertheless. It looks, one must admit, as though religious emotionalism would find the soil of Chinese mentality uncongenial to long-continued and hardy growth. Religious practicalism, on the contrary, shows more of the elements of permanence. To this its cooperative leadership is a strong contributory factor. That will gain in strength. Emotional individualism, moreover, does not promise, as such, to mould itself into life-necessities. The one movement tends to burn itself out in emotional satisfaction; the other to grow in socially reconstructive service. However we may interpret or feel about these two movements their relation to the indigenization of Christianity in China is self-evident.

The Missionary Urgency

The frank criticisms in "Re-Thinking Missions" of missionary personnel have caused some excitement, a measure of resentful controversey and much self-scrutiny. In this latter mood we approach the subject. Some feel that the Laymen have overlooked existent capacities of missionaries to meet actual needs while outlining those they deem urgently necessary in addition. There is no need to burn ourselves out over these criticisms! Criticism is a sauce that goes with every missionary meal! Christian grace should enable missionaries to turn criticisms into criteria for progress through readjustment and self-improvement. It is much more fitting for missionaries to ask. "What *is* the matter with *us*?", than to querulously wonder. "What's the matter with these *Laymen* that they say such things?"

When appraising the Laymen's criticisms of missionaries we need to remember that modern missionary service is distinctly of two types. The old type is that of spreading the Gospel abroad with comparatively simple methods. The relatively modern type is that of permeating social situations with Christian ways of living. Both are aspects of Christianity in modern China. The first is relatively easy; the second involves unending complications. This general distinction differentiates the two types of religion already dealt with. The first type of service gives large scope to what has been termed the "garden" type of missionary. Since large masses of illiterate and simple-minded people will long continue to exist in China missionaries who are not experts in the sense of the Laymen's use of that term will find a place therein. But missions are entering a new era! The Christian Church in China faces a new challenge! In that era and the meeting of this challenge the second type of service must be increasingly prominent. Only a small proportion of missionaries have been trained for community rebuilding, agricultural improvement and the raising of economic standards, all of which bulk large in the social reconstruction which will mark the new era of missions. Thus this latter type of service will play an increasingly important part in making Christianity vital in and to the life of China. For this devotional spirituality is not enough. To it must be added much training and acquaintance with the technique of understanding of, and experiment in meeting, the clamant needs in the environment of the Church in China. This calls for more of the new type of missionary. To emphasize the something more which must mark the new missionary was the purpose of the Laymen. Defining it more fully and ensuring that the missionary personnel has it is the task of leaders of missions in and out of China. To blink this task means to fail to cope with the new era and to dodge the new challenge.

There are aspects of this *neglected urgency* which concern *all* missionaries. To these we now turn. Whether ministering to the simple-minded masses or the intelligentsia all missionaries need to pay much more attention to two aspects of preparation for work *in* China and to their preparation before coming. First, they need to bone down more assiduously on the Chinese language. Second, they need much more understanding of the minds, environmental conditions and needs of those they seek to serve. In addition, they need a better acquaintance with their own religious contribution thereto. The first has been worked on to some extent; the second is still much neglected in general; the third is largely going by default. The third concerns the message; the other two are pedagogical problems. Since some think that the greatest weakness of the missionary personnel is its poor pedagogy these are of special importance. The Laymen have brought into the limelight this neglected urgency.

Consider, then, the language problem. "Few missionaries have a command of the language," aver the Laymen,[2] "to present their message to intelligent audiences with felicity." Is that true? Some who have known the missionary personnel longer and understand

2. "Re-Thinking Missions," page 293.

them better than the Laymen agree that it is. All of us must admit that only a small proportion of missionaries have an *adequate* working knowledge of the Chinese language. Few of them can read a Chinese newspaper. Does this inadequacy explain, by the way, a statement recently made to the Editor that preaching is as often a hindrance as a help, because so few hearers understand what the spoken message is all about? That statement, so far as true at all, is probably more true of the untutored than the lettered. It would undoubtedly be an enlightening experience for missionary preachers to take a sermon and try patiently to find out what the unlettered members of their audiences understood of it or by it. Missionaries, furthermore, do little in the way of reading literature in Chinese.

Now we are well aware that in recent decades missionaries have been kept all too busy attending to many and varied kinds of administrative, organizational and bookkeeping duties. This deflection of their energies may excuse them but it does not lessen the debilitating effects of the above situation on their influence. Even simple-minded folks are affected thereby: and when one notes that all around modern missionaries there are Chinese able to use their own western language as well as themselves, the weakness of missionaries in the use of Chinese assumes significant proportions, even though they are not often twitted about it.

What, in addition, of the problem of understanding the thought life and life-necessities of the Chinese? Workers among simple-minded and illiterate people need not all be sinologues. Yet the minds of even uneducated people contain much of China's philosophical lore and history. This has been acquired indirectly through the drama, story-telling, temple events and home training. Their daily proverbs, too, are shot through with the same lore. Some understanding of this mental baggage is an indispensable requisite for all missionaries. Yet the number having that understanding is small. Some missionaries work as though they were dealing with *empty* minds! Judging by the degree of attention such missionaries pay to Chinese inherited ideas and tendencies they might be working in a vacuum. Yet many of the difficulties in Christian work arise precisely in the impact of these inherited ideas upon Christian ideas. The result is sometimes a strange mixture which is none the less real because it is so often undetected. The number of missionaries, moreover, who can sit down with intelligent Chinese and discuss their philosophical, sociological, political, economic and religious ideas is much smaller. And yet if the Christian Message is to function dynamically it must be built into and upon the mental, economic and social life of those who are exposed to it. That is the *pedagogical urgency* in this situation.

Considerable is being said, for instance, about the relation of the Christian and non-Christian religions. The hold of these in China has been threatened. But they are not yet ready for interment. The problem is a difficult one. Most missionaries ignore it. True by long-continued and casual contacts something of their contents filters into missionary minds. But all too often in this way they see only the superficial and the unsatisfactory and gain no

insight into those influences therein which have kept them going and, to no small extent, helped to keep China going. Furthermore, these non-Christian systems of thought still influence multitudes of Chinese minds. How can we settle the question of their relationship to Christianity unless we understand their values and weaknesses? Strategy in promoting Christianity in China cannot be built on ignorance of either its environmental life-necessities or its religious systems. Even if we assume, as some do, that everything in the environment of the Chinese Church is inimical to its values and purpose yet one cannot combat even an enemy on the basis of ignorance of his forces, resources and weaknesses.

When to the above is added weakness in the preparation of missionaries in their own faith and values the missionary urgency becomes startlingly apparent. Here are a few facts. The percentage of ordained missionaries in China is very small. The majority are wives, teachers, nurses, doctors and business agents. These have a very important place. But unfortunately relatively few of them know anything of church history, the doctrine of the church or its history. Of how Christianity has reacted in the face of varying economic, political and philosophical circumstances they are mostly unaware. How can such missionaries—a very important section of the whole force!—expect to assist in the interpretation of Christianity to China in the complex conditions extant therein, if they know their own religion only superficially or know it principally in terms of the doctrines of their own denominations, and have only the most meagre notions of the life and ideas of the Chinese? It is evident that whether one hundred percent correct or not something *must* be done about the criticisms of the Laymen!

It is, of course, a fact that only a small minority of the missionaries have ever been able to read Chinese easily and fewer still to write it with relative efficiency. Furthermore it has always been true that only a small minority of missionaries could delve into and interpret China's literary lore and thought-life. Missionary literary giants have been scarce! The number of missionaries interested in China's social and literary past has, of course, been larger than that of the above groups combined.

Now, as hinted above, we cannot expect *all* missionaries to be *litterateurs* or experts in China's philosophy or social and economic history and structure. Yet none can afford to be without real insight into the past and present of the life around them. Furthermore, a considerable number of missionaries ought to know these areas of life well. Christianity is becoming indigenous in China. There is emerging a Chinese Christian mind which is thinking of Christianity not only in terms of imported ideas and methods but also in terms of Chinese ideas and life-necessities. The need, therefore, for missionaries to understand the life and thought around them is more urgent than ever. Knowing this it is disconcerting to have to admit that the proportion of missionaries who are studying sufficiently to understand the thought and needs around them is less than it used to be. Of junior missionaries this is undoubtedly true. Among senior missionaries, also, the proportion who might be classed

as sinologues is noticeably less than it formerly was. The Editor becomes distressfully aware of this when seeking articles treating of China's culture or the relation thereof to Christianity. In this regard, then, modern missionaries are less well-prepared for their task than their predecessors. The number interested in this problem has never been as great as it should be. But present-day missionaries are slipping back in this regard.

What is being or should be done to correct this situation? Facilities for missionary preparation have improved at the home base. But unfortunately a large proportion of new missionaries travel via another route to China. There are also missionary training institutions in China. The C.I.M. has a self-contained mission training system. So also, we presume, have the Roman Catholics. Excellent institutional opportunities are provided for the rest of the Protestants. In the majority of cases, however, too little time is spent there. Neither the boards nor missions directly uphold the principal institution in this regard. We are parsimonious in the support of missionary training! Let's confess it frankly! Missionary training is allowed to go on as best it may. But if ever a task demanded unified planning, though and support this one does!

There used to be a national committee in China on the training of missionaries. This committee was buried fifteen years ago. The time has come to exhume it and resuscitate it or else find its cloak and put it upon another such committee. Missionary training in China *must* be studied, reorganized and persistenty guided. The death of this committee may explain why the missionary body has slipped back in the ways outlined above. Perhaps we have been so busy doing a multitude of things that we have deemed the missionaries able to take care of themselves. Are they? Certainly the fruits of this unintentional experiment are not satisfactory! The Laymen have shown us that we are entering an era when the preparation of missionaries must be improved. One's ideas of the rules of the road in the days of stage-coaches does not fit him to travel wisely or well on modern motor-used roads. Likewise the old ways of doing missionary work do not fit the emerging challenges of this new era.

We cannot ignore this situation. The missionary of the new era *must* know more adequately his own religion, be a more efficient user of the Chinese language and have a real working knowledge of the environment in which he aims to work. Plans are emerging to build Christianity into and on the life of China. We cannot erect a structure that will stand unless we know the foundations on which it must stand and the stresses to which it will be subjected.

We have ventured to treat this situation frankly because we wish to stimulate discussion thereon. Much can be added to that given above. We hope our readers will respond freely with criticisms, comments and constructive suggestions as to how this situation might be improved.

New Missions or New Bottles?
What is New About the Laymen's Report?

RODERICK SCOTT

THE new thing about "Re-Thinking Missions" is the emphasis on *the significance of missions in the contemporary scene*, at a time when religion is losing its significance. We want a revival of religion. This is the way to it, and no other, *in the contemporary world.*

Of the place of missions in the Kingdom of God, or in the church, we have no doubts—

> "O Zion, ere thou greet Him
> Make known to every heart his saving grace;
> Let none whom He hath ransomed fail to greet Him
> Thro' thy neglect, unfit to see his face."

—, but of this other, except as the "early mission displayed a fundamental groping toward the ideal of the moral unity of the world,"[1] very little, and yet it is the *world* we must redeem, and unify.

The authors of the Report are accused of ignorance of missionary history. But substitute an understanding of world history and note the difference. They are accused of ignoring Communism, of such importance now in the Orient. The truth is they have met Communism on its own ground and worsted it there. What makes Communism congenial to Oriental minds is neither its method nor its program, the one too violent, the other too sporadic, but its secularism, particularly its doctrine of dialectical materialism. But when it comes to a philosophy of history the idealist can rout the materialist at every point. A philosophy or pattern of history has no meaning from a materialistic standpoint.

And in this same connection, is it true there is no mention of the Holy Spirit in the Report? What do we mean by the Holy Spirit? How can we speak of the "religious bases of social order"[2] except in terms of the idealistic philosophy of history and what else do we mean by the activities of the Holy or Creator Spirit? In the doctrine of the Holy Spirit we have God guiding not merely the ancient Hebrews and the early church but the Chinese and the Soviets.

> "We cannot be where God is not
> On any sea or shore."

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1. p. 9. (Numbers refer to pages in "Re-Thinking Mission").
2. p. 23.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Once more the very faith of these Christian Appraisers is called in question ("humanistic, cynical"). But the truth again is, that if Christianity means having confidence in God, they are more Christian than their critics, many of whom have no serious intention of redeeming the world at all.

Some of these latter have thrown over the contemporary scene entirely, while they await its speedy dissolution, albeit, exactly like the children of darkness, trafficking with it in a thousand ways, a fatal inconsistency which renders quite impotent all prophecies of a second coming.

There is a principle in life according to which power comes only to consistency. The act must follow the word, as the Incarnation proves. "You cannot think of the world as one kind and act toward it as another," says W. R. Sorley. Or rather you can if you want to, but in so doing you have robbed your life of power: and the irrational life, as Plato said, punishes itself.

Most of us have simply side-stepped our responsibility for the contemporary world. While planning to enter the geographically unoccupied fields of the earth, we have neglected the mentally and socially unredeemed areas of life, the thought life and the social order of the modern world. There are saved men who are trustees of universities where only the scientific half of the saving truth is taught. Yet, say the Laymen, "A free science and a free religion are inseparable and complementary elements in any complete world view."[3] There are Christian college presidents who will talk religion to their students but not to their faculties. There are Christian business men and professional men, who have no conception of the "rightful human relationship that flows from the love of God."[4] The saved individual simply is not enough. "Real Christianity must save not only the individual soul, but the structure and form of the corporate life as well."[5] The Chinese classics teach that when the wise man has "ordered well his heart, all will be well with the state; but we are debtors to the deeper truth of One who, in saving others, could not save himself.

In short, we are, as might have been expected, reaping the harvest of our inconsistencies. "Religion has lost its hold on cultivated minds," says Lippmann in "A Preface to Morals." "Modern politics, education and social reforms are not, on the whole, based on any belief in God. Individual educators may be Christian, but no authority in education bases his analysis of human nature on any Christian dogma."[6] "Religion has virtually ceased to count in human affairs."[7] This is severe, but has anyone in authority thought of making religion count in dealing with Japan or Russia or with the depression? Or, to suggest something simpler, tried to convince a group of American university professors of the need of missions?

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3. p. 19. 4. p. 56. 5. p. 96.
6. Chinese Recorder, May 1931, p. 277.
7. Christian Century, Feb. 1, 1933, p. 152.

We need a revival! "Re-Thinking Missions" with its conception of a consistent Christianity that out-thinks all opponents has pointed the way. "God is not far off, but in all our actions, we are dealing with him; in the work of home, shop, office, God is present, imperceptible, forceless, all-powerful. He is an undiscerned strength to those that serve their fellowmen. Those who ignore him fail of truth and build on what is perishable."[8]

Think for a moment of what the Commissioners did with their 'Commission'—sent out to "reach well-found judgments, not indeed on the entire work of missions but on the critical questions"[9] which are agitating the American laymen. Many of the critics seem to forget what these questions were, how subversive, if allowed to go unanswered, of the entire enterprise. What they were can be guessed from the above quotations.

What judgments did the Commissioners bring back, in the face of a world possessed of "doubts about any religion at all"[10]? Nothing half-hearted, no compromises, no palliatives, no side-issues!

Their Report reminds me of Foch at the Marne, "My right is crushed, my center is weakening, but the situation is admirable. I am attacking." That is the very soundest Christian technic!

The Laymen find Missions as permanent as good will. They insist on the role of religion in establishing a civilization and keeping it sound.[11] They can think of no time when the authentic spirit of Christ will be an undesired visitor in any land.[12] Their message is based on the eternal nature of the universe itself.[13] Every evasion, every humanism, every depersonalism, is rebuked. Christ is honored, as he has rarely been honored since once before, certain men, in his name "turned the world upside down." And they will be heard too.

Dr. Basil Matthews writing in *Religion In Life*[14] thinks the Jerusalem report a greater document than "Re-Thinking Missions" but admits that whereas the former is not being read, the latter *is*! The Appraisers may fail as theologians and missionary experts; but they understand their pedagogy. The first step in a modern revival is to get people to thinking. Thought will do its own saving. Intellect and conscience alike may be trusted to convict the man who thinks. Start your students to thinking and God will do the rest, through that "light that enlightens every man."

The laymen could hardly have expected such judgments. They must have been not a little shocked by them, for they place upon them an unescapable responsibility, unescapable because cast in intelligible terms, their own terms, the language of the university and the newspaper, unescapable because articulating their own buried ideals. For a man who possesses *a source of life*, there is simply no choice.

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8. p. 52-3. 9. p. xi. 10. p. 33.
11. p. 25. 12. p. 26. 13. p. 97
14. "The World's Youth and 'Re-Thinking Missions" *Religion in Life*. Spring number, 1933.

What, then, is *new* about the Report? It is a new conception of the missionary enterprise, i.e. a new philosophy of missions. What is this new philosophy? What does this new conception of Missions consist in? It is not a new goal, or a new message, or a new movement, or a new Master, but a new conception, like pragmatism, which William James said, was a new way of looking at old truth. If anyone thinks it is not *new*, so much the better; the Appraisers certainly did not *invent* it; they *found* it. It consists in shifting the grounds of defense from the theological to the philosophical. It is important because whereas Christian theology needs defense, Christian philosophy needs none. Only theologians can be answered by theology, but all men can be answered by philosophy. "The only thing that is self-explanatory is the good will."[15] And the new conception does no violence to the older conceptions, for it includes and interprets them, as in the above discussion on the Holy Spirit.

As a conception, it is really rather thrilling than otherwise. People really do like it. Philosophy, notwithstanding the prevailing impression, is not an isolated discipline. It is the human mind at work. "What is true, belongs, in its nature to the human mind everywhere."[16] Laymen could not rethink theology, but they can rethink philosophy, they are doing it all the time. Every adult has made up his mind in some way about the universe.

The new conception is important because it places all its critics on the defensive. Philosophy is simply thought that has been thought out." If the critics should think it out, they would become allies, not critics. It is important also because it is congenial to the age. The scriptural technique of the new bottles is to keep pace with the growth of thought, to strike every man's heart in the language of his heart, to give an eternal and universal message (gospel) to each in his own tongue. "We must have a message expressed in the living forms of thought which convince and persuade the minds of to-day."[17]

What are these forms? Listen again to a Commissioner: "A church that cannot hold its youth has no prospects for future power," said Rufus Jones. "And when I talk about youth I am talking about that large group of persons in the world to-day who are eager to find the full significance of life, who want that which interprets religion in terms of the significance of life. When you find that, you find an immediate response."[18]

But philosophy, the philosophic method, is essentially the search for significance, the use of the synoptic, as opposed to the analytic, part-by-part method of science. Significance appears in the relation of the part to the widest possible whole. It contains the essential principle of Christianity as well: what starts any soul upward from the depths is the feeling that God cares for him, that is, he is counted worthy, possessed of worth, by the Source of All

15. W. M. Urban. "The Intelligible World," 1931, p. 186.
16. p. 49. 17. p. 95.
18. Proceedings of the New York Meeting, p. 28.

worth. Here is a significance of infinite potency dwarfing all man-made worths:

> "What all men ignored in me,
> That was I worth to God."

Missions had almost died on our hands, because we had lost a sense of its significance to the modern world, that is, the only world we have. Significance is the mainspring of life; the loss of it the cause of death, as in the case of George Eastman's and many another rich man's suicide. There is no quarrel in all this between religion and philosophy. The search for significance is philosophic method: the personal realization of it is religion. Theology is the technical explanation of the experience.

But if you agree to look at Missions as one of the major activities of the human spirit, not a mere form of culture or the private affair of a group of churches, but the basis of social order and world peace, a number of things follow. Of these, in the way of omission, inclusion, and emphasis. I shall discuss four.

1. Insistence on the right personnel; not specialists but experts. If Missions is laying the foundations of the church,[19] one type of personnel is called for; if it is laying the foundation of a civilization, another type. If you have abundant resources and are still laying down churches, you call both types. If not, you reckon up the cost against the objective, and decide what to do with the resources you have.

There need be no fear about getting the other type of candidate, anymore than about getting another type of convert, when you make the adventure big enough.

Why did the great watchword—evangelization in this generation—fail us? The words were big enough, but not the intention. Our sectarianism has given the lie to our world-purpose, our too narrow insistence on evangelization as proclamation has proved our psychology unsound. Let us start again without watchwords or challenges. Let us explain what we are doing and back up the explanation with the act.

2. A proper conception of the religious quest of the soul's history and of the work of the Holy Spirit in the other religions. "Our missions have imparted religion as if were information. They have not always considered that the soul has a history," aver these Laymen.[20] The last word has not been said; indeed, hardly the first word. And Chapter II, in which the authors attempt their words, is the weakest in the book, perhaps because, unlike other parts, they got no clear guidance from the field. The whole chapter reflects an uncertainty, stated explicitly though briefly. "Those who face toward tolerance have their qualms. Personal uncertainties are reflected in group divisions; the party of advance feels the insulation of the conservative; the latter feel that the overtures of the liberals toward the ex-enemy are a treasonable abandonment of the cause."[21]

19. p. 24.
20. p. 116. 21. p. 36.

Yet we know that God has not left himself without a witness. A Christian philosophy alone can solve the problem as it can that larger one of possession and quest, of finality and continued search. "I would like to make clear," said Prof. Hocking in New York, "that they go together. It is the function of religious truth to give us a hold on the unchanging; and because we have finality we can welcome this never-ending process of growth. We have final truth about God; but who is there who knows all he wants to know about God?". But Chapter II of "Re-Thinking Missions" will have to be rewritten several times, before we shall all see this.

3. The language of the unexplained symbol.[22] To my mind too much cannot be said for the correction emphasized in the Report of the pedagogy of evangelism. This of course reiterates the Jerusalem emphasis: education is never to be absent from evangelism. The beginning is to be simple; theology is the end not the beginning. The moral break. and the religious commitment, may be abrupt; but we deceive ourselves if we think that there is an abrupt intellectual break also. The soul has a history and may, *if the ideas are not changed*, return to it. A group of my students confessed that they were superstitious at home; though not in college. Philosophy, which is interpretation, keeps explaining our dogmas and symbols.

4. Administrative reorganization. "The time has come for a plan of administrative unity on a comprehensive scale."[23] This "superboard' has encountered storms of criticism. But if you're talking about the religious bases of social order, a "single administrative unit for the American foreign Christian enterprise"[24] becomes rather a small thing when seen in perspective. It all depends on how you see the task. Or is this another pedagogic strategy, as in Browning's poem: "A Grammarian's Funeral."

> That low man goes on adding one to one,
> His hundred's soon hit:
>
> This high man aiming at a million,
> Misses an unit.
>
> That low man has the world here—
>
> This, throws himself on God, and unperplexed
> Seeking shall find him.

A great many of the criticisms of "Re-thinking Missions" can be traced to unfamiliarity with the philosophic way of looking at things. In the times of Plato and Augustine theology and philosophy were synonymous, but not now. But the Commissioners have underestimated the range of immediate sympathy with their special outlook. This is evident in their strenuous efforts to explain themselves at the meetings held in the Hotel Rooevelt in New York, on November 18 and 19, 1932. Compare, for example, the discussions on cooperation between conservatives and liberals.[25] No other report has ever so much as hinted at the possibility of such a thing. "Differences are not to be cancelled but respected and recognized—the palm of the hand does not repudiate the fingers!" Philosophy is inclusive. Like

22. p. 52. 23. p. 318. 24. p. 319. 25. Proceedings, pp 20 and 80, n.

the ideal of the church[26] it "harbors within its capacious and sympathetic borders persons of widely divergent views" on theological as well as social problems. For this reason the terms "liberal" and "modernistic" do not describe it. "It is the folly of modernism, so-called, to overlook the most important aspect of religious truth, viz., that religion brings man into the presence of the everlasting and real."[27]

The philosophic conception, of finding power from a realization of significance in terms of the most inclusive ideal, is subject to criticism at four points (among others): (1) It is not practical enough. This is a question of pedagogy. Is it or is it not necessary to have the right ideas *at the start*? (2) It hinders progress. This is the general criticism urged by the experimental school against idealism, that setting up a goal in advance simply stops action. Echoes of the idea and the confusion surrounding it are not wanting in the Report in the references to a search for God that may expect no finding; but they are silenced in the remarks of Dr. Hocking concerning possession and quest, quoted above. Dr. Horne has answered Dewey in his criticism of "Democracy and Education."[28] In the first half of that book education is to follow the freest lines of experiment, without goals; in the second half the goal of democratic education appears in the clouds and guides experiment. All true thinkers are idealists—or, as the theologians say, God is inescapable. (3) It is unrealistic. But because this point of view is inclusive, it is more realistic, more concrete than all half truths, the half truth e.g. of science, or of secularism, or even of that mood of man's worthlessness which has recently been erected into a theology (called Barthianism). There is no test of what is realistic except the pragmatic; and men of faith await the outcome with equanimity: whether their work shall prove to have been built on hay, straw, stubble, or bricks. (4) Finally philosophy must *make good*, not merely by talking, but by action. "The sincere concern of the conservative can only be allayed by actual deeds of cooperation."[29] The American liberal, to include no others, thinking himself philosophic, has not made good; his metaphysics robbed him of action.[30] A Christian philosophy, offering conviction for intolerance, must display fruits, or go off the job.

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What the Laymen Overlooked

JOHN C. FERGUSON

EARLY in April, 1932, we in Peiping were honored by the presence of two Commissions, both with their headquarters in the luxurious Hotel de Pékin. The Lytton Commission was one of Enquiry and the Laymen's of Inquiry. Lord Lytton and his colleagues represented the League of Nations which had decided "to appoint a Commission of five members to study on the

26. p. 254. 27. p. 18 and note.
28. H. H. Horne: "The Democratic Philosophy of Education.", 1932.
29. Proceedings, p. 80 n.
30. See Willard Sperry, "Yes—But."

spot and to report to the Council on any circumstance which, affecting international relations, threatens to disturb peace between China and Japan." The terms of reference of the Laymen's Commission headed by Professor W. E. Hocking of Harvard University were: a. To make an objective appraisal of their activities in the fields visited; b. To observe the effect of Missions on the life of the peoples of the Orient; c. In the light of existing conditions and profiting, though not bound, by missionary experience, to work out a practical program for today, offering recommendations as to the extent to which missionary activities of every sort should be continued or changed.

To an ordinary mind the tasks of these two commissions seemed obvious—the Lytton group was to report on any circumstances threatening to disturb peace between China and Japan and the Hocking party to work out a practical program for Missions.

It could hardly have been expected that Lord Lytton and his associates would attempt to write history or that Professor Hocking's group should write a dissertation on the philosophy of religion and yet this is what has happened. The first three chapters of the Lytton report discuss events prior to September 18, 1931, and are a mixture of well-known facts with an addition of comments, some of which irritate Japan and others China. At best these chapters may be considered useful for the training of the League commissioners in an unfamiliar field of study; at their worst they reveal the wide breach between the views of the East concerning its own affairs and those of the West, still ill-informed about Oriental matters. The prolegomena of the Laymen's Report contained in the first four chapters seems even more gratuitous than that of the Lytton Commission. The "general principles" mentioned therein are not a correct statement of the religious views either of the missionary bodies in India, China and Japan or of the seven denominations unofficially represented by the Laymen. Personally I am delighted with its liberal outlook. It is reminiscent of Emerson and Arnold but I cannot imagine its words of sweetness and light inspiring Carey or Judson, Morrison or Thoburn to devote their young lives to the preaching of the Gospel to all nations.

The motive of Missions is discussed in the first chapter in a way which seems to me to be unrelated to actual facts. I do not know how it is possible for any one conversant with the history of Missions in any of the three countries visited by the Laymen to answer the question, "why American churches have entered Asia with their thousands of representatives of the Christian interpretation of life" by saying that the reply "must include not only a concern for the spiritual welfare of the Orient but also a fundamental groping toward the moral unity of the world and a regard for the inner health and truth of the existing church."

Among early missionaries there was no such thing as a weak-kneed "concern for the spiritual welfare of the Orient"; they had a burning consuming desire to preach Christ and him crucified. They had no "groping for moral unity of the world"; what they believed was that there is none other name under heaven given among men whereby we must be saved. Neither would they have understood

what was meant by such a nebulous phrase as "regard for the inner health and truth of the existing church." They had been nourished in their home churches on strong meat and by reason of its use had their senses exercised to discern both good and evil. They would have turned aside from those who used the milk of the phrases just quoted and would have considered the users thereof as unskilful in the word of righteousnes.

What was true of the source of inspiration for early missionaries applies also to the large group of missionaries who chose their life-work during the last forty years in response to the appeal of the interdenominational Student Volunteer Movement. It is safe to say that not one of these volunteers would have enlisted in reply to a plea based on the "spiritual welfare of the Orient"; it was the love of Christ which constrained them.

The Report calls attention to the altered theological outlook which has come to the churches during the last hundred years but fails to give to the missionary enterprize due credit for its large share in this outcome. Missionaries as a class have been more advanced and liberal in their theological outlook than their home churches, but the theological outlook of missionaries is, after all, not a matter of primary importance, for it rarely comes to the surface of the work of any except those who are engaged in the training of a native ministry. Among all the missionaries of all denominations whom I have known in China I have never met one whose theological outlook either aided or retarded his work. Most of their time is spent in teaching the fundamental facts concerning God and Christ, sin, and salvation, in which all denominations agree. I have listened to preaching both by missionaries and natives in Congregational, Presbyterian, Protestant Episcopal, Methodist and Baptist churches in China and have never once heard any reference to denominational teachings. I would never have known from the sermons the sect to which the preacher belonged. The fact is that the average missionary is entirely too much concerned with the great questions of his religion and his hearers much too simple folk to pay attention to any theological outlook. The change in the outlook of their home churches was anticipated long ago by American missionaries in China.

Neither are missionaries ignorant of or unresponsive to the teachings of the other religions by which they are surrounded. It was missionaries who first appreciated the merits of other religions and who have been the translators of their books. Their translations show that they were always eager to point out everything good in these religions. James Legge, of the London Missionary Society, and Seraphin Couvreur, a Jesuit missionary, have given to the world in English and French respectively our knowledge of the Chinese Classics. Eitel, a Lutheran missionary, Edkins, another missionary of the London Society, Hackmann, a German pastor in China, made the largest contribution to our early knowledge of Chinese Buddhism, and Faber, a Basel missionary, has given us our best interpretation of Taoism. I have mentioned only the religions of China which have been interpreted to the West by missionaries but what I have said of China others may say with equal truth of India and Japan. Later scholarship, missionary and secular, has been able to add much to

our knowledge of China's Three Religions but the pioneer spade work was done by well-equipped, mentally-alert missionaries. They deserve high honor for their worthy achievements but I have found none assigned to them in the Report. On the contrary it suggests, on page 33, "the necessity that the modern mission make a positive effort, first of all, to know and understand the religions around it." As if this were something new for missionaries! Shades of those worthies whom I have just mentioned! Was there no one on the Laymen's Commission who knew of what had been done on this line and who could have paid a tribute to the profound scholarship of some missionaries?

It is neither their theological outlook nor their lack of familiarity with surrounding religions that handicaps missionaries. Their real burden is the church order imposed upon them by their home churches and of this the Report makes no mention. Among Congregationalists, Presbyterians and Methodists, ministers and members pass freely from one denomination to another but if a minister from one of these churches desires to become a minister (priest) in a Protestant Episcopal Church he must be ordained again by the imposition of the hands of a Bishop who is in the apostolic succession. If a member of any of these four churches wishes to change his affiliation and join a Baptist church he must first be immersed.

Church order as to ministers and members is the heritage of missionaries from the home churches which forms the chief and in many districts the only barrier to the most complete union of Protestant Churches in China; and yet the Report discreetly remains silent upon this fundamental question. Would the Protestant Episcopal Church continue to support its work in China if its missionaries decided to enter into full union with the other four denominations on a non-episcopal basis or the Baptist church its work if its adherents joined an unimmersed group? This is not a facetious question but rather one vitally important, for I feel certain that Chinese members of all five denominational groups would come together into a really catholic group of believers if it were not for the fear of incurring the displeasure of their American sponsors and of losing their support. The Report says, on page 328, that "denominational interests, institutional pride and lack of cooperative planning have contributed to the development of conditions which should no longer be tolerated" and yet it makes no reference to the differences of church order, imposed upon the missionary work in China, which make complete cooperation impossible. Why talk of desired effects when fundamental causes are ignored?

As to the personnel, the Report seems to me to be unnecessarily harsh and by no means impartial. Even the small meed of praise that is accorded to a few missionaries "of conspicuous power, true saintliness and a sublime spirit of devotion" is larded into a section (p.15), the general tone of which is critical and unappreciative. "The greater number seem to us of limited outlook and capacity." This seems to me to be one of those unhappy generalizations which world tourists are apt to make.

The statement may be and probably is true but it would be equally true of ministers in home churches, of teachers in home colleges, of doctors in home hospitals, of engineers in home industries or of officers in home banks. Why single out missionaries as special examples of this trite truth? If they are persons "of limited outlook and capacity," are the majority of missionaries any different from the majority of persons in any profession or occupation? I am sure that I have met more missionaries in China than any single member of the Laymen's Commission and probably more than all of them combined and I can say with all sincerity that they are better prepared for their work and are more efficient in its prosecution than any other class known to me.

But what a work it is that missionaries are trying to do! Out of the ignorant, superstitious, sin-burdened, oppressed, half-starved, unwashed masses of China to make good citizens and honorable members of churches. And the wonder is that not infrequently this result is achieved and as often as not, in my field of observation, the result has been accomplished by persons "of limited outlook and capacity" but whose hearts were on fire with love to God and their fellowmen. Not that I would not like to see the quality of missionaries improved just as I prefer the oranges, apples and potatoes now grown to those we had a half century ago, but I do not like the implication of the Report that the present missionary group lags behind the general progress or religious outlook. The opposite is, as a matter of fact, the real truth. They are the vanguard of religious leaders at the present time, resolute, fearless, unselfish and tenacious.

Why could the Report not have been more generous in its estimate of missionaries? Without answering the question may I quote from the chapter on, "The Thought Life of the Japanese People," in "Modern Japan" by Nitobe.

"The pioneers of modern mission work in Japan were men of the largest mental calibre, equal to their task, which required courage and tact, intelligence and sympathy. Of such calibre were Hepburn, Berry, Brown, Kerbeck, Williams, Thompson, Shaw, Greene, Jones and Harris. Women too of the finest type and of dauntless spirit came out. It is difficult to say in which kind of activity they served their cause best-whether in the building of churches or in beginning schools or in philanthropic and social work.

"The service which the Christian church has rendered in education is incalculable.

"The influence which the Christian faith has exercised on modern Japan is in no proportion to the number of its communicants."

The most recent tribute to missions is that of Father Considine who returned to Rome and reported to the Vatican early in February that he was "enthusiastic about the heroism and self-abnegation shown by missionaries in every part of the globe."

Did the Commission reserve its praise of missionaries so that it could confer it *ad summum* upon Ghandi whose opinion of child marriage "will do more to revise Hindu custom than all the criticisms of all the Christians." This enconium was passed upon

him in spite of his own statement that his "feelings gathered momentum owing to the fierce attack from Christian sources on this evil." It seems proper to ask why it is not the primary duty of missionaries to denounce the errors and abuses they may find in non-Christian systems of religion when such denunciation is the cause of stirring the feelings of Ghandi? Who deserves the first praise for the outcome, the missionaries or Gandhi?

Why also go out of the way to quote Gandhi's criticism of Missions and to mention the fact that he does not believe that conversion from one religion to another is desirable? Of course he does not but all who have set their hearts to accept Christ's command to make disciples of all nations do believe in the urgent advisability of winning men and women away from all other religions and making them disciples of Christ. Ghandi's statement is frankly not only anti-missionary but also anti-Christian. Why should it be given further publicity in a Report whose aim is to work out a practical program for present-day Missions? Ghandi's Conference (ashram) and that of Tagore, coupled with that of Stanley Jones, the Okayama venture and the Mass Education Movement in China are about the only things seen by the Commission for which there is unstinted commendation. Is it any wonder that I stated in an earlier paragraph that the general principles of the first four chapters seem unrelated to the facts of Missions. Their real application is to these phases of work which the Commission praised.

I do not wish to be considered as criticising the ashrams of Ghandi and Tagore but I must protest against their inclusion in a survey of Christian Missions. They are not Christian as the ordinary Christian understands his religion and surely not as the Christians who contribute their money to the support of missions understand it. The scribe who was not far from the Kingdom of God must not be confused as being one of the twelve, much less as fitted to tell the twelve how they should preach the Gospel. Ghandi and Tagore are properly included among the thoughtful Orientals mentioned on page 64, but they do not form a multitude, any more than did the scribes and pharisees of Jesus' time.

I leave to others in America to discuss the proposition made by the Report for reorganization at the home base; but I cannot refrain from saying that it seems to me as impractical as the desire of some zealots to make the League of Nations into a super-state. For the present, denominational boards are as necessary as the parliaments and cabinets of separate nations.

Frankly speaking, I have been as thoroughly disappointed with their Report as I was charmed by the gracious personality of the members of the Commission, all of whom with the exception of one I met during their stay in China. Their Report is probably the best they or any similar group are capable of making but in my opinion it does not give a correct view either of the purpose and aim of Missions or of their results. If the home churches want to know the real facts as a basis for future work they must make another try. Suppose they ask a group of their most experienced missionaries from India, China and Japan to write a Report.

"Thy Kingdom Come"

GEO. E. WHITMAN

WHAT is needed, beyond everything else, is to make this aim a practical, world-wide, working purpose. We have seen it as a far-off vision with no immediate intention of doing anything about it. As visionaries we lose it in the lesser aims of our mission societies. There is little direct evidence anywhere that the vast effort emanating from Christianity looks much beyond the gaining and spiritual care of converts. At any rate, the outlook beyond that point is distinctly foggy.

The highest service that "Re-thinking Missions" has done for us is to have drawn in out of the fog this objective and tell us in no uncertain terms that it is the whole and inclusive aim of Christianity in general and of Missions in particular. All else should be preparatory and necessary parts of this accomplishment. Anything and anybody that hinders or fails in the working out of this high purpose of God in Christ for broken and sinful men must be changed so that the "good-will to man" of Jesus Christ may be efficient in bringing the Kingdom to pass. So far so good. We have had other advice of sorts, have had some bitter medicine to take, have been told to do our bit. The Laymen's work is done! The problem is now up to the societies which sponsored their effort.

It seems inevitable that this high aim will drift back into the fog out of which it was drawn, and matters go on much as they did before. This seeming inevitableness of failure to follow the gleam is because there is no definite plan of action and, perhaps more, because there is no immediate vision of the need. Apparently it is only a gesture in the pathway of unctious assertion!

The Lord's Prayer asks and makes it an earthly task of pressing importance. It is the command, yea, the offered life blood of Jesus Christ. Seeking, sharing, service and utmost devotion have no other aim than this. To etherialize, ecclesiasticize, dogmatize, adumbratize, superhumanize, or in any other way to make it anything less than the high purpose of God in Christ to meet the need and save mankind is at best but to defer the ringing down of the curtain upon human destiny and to let us float gradually into the dead sea of despair. We must be saved *to* the Kingdom as well as from sin. The latter, indeed, has little meaning without the former.

We have reached the limit of our mistaken purposes. The Jerusalem Conference and "Re-thinking Missions" have hit the right notes in many ways, but they did not hit upon a definite plan to bring them about. They have gone their way and left the "aim" to waste its sweetness upon the desert air of disembodied purposes. And *that* is the failure of Christianity and of Missions! The purpose of Jesus Christ is still a shadowy, unborn, and to many an uncomprehended thing, etherial and inoperative. We stress the development of personality as a thing apart from the kingdom. Our educational institutions are filled with the idea. Many books are written on the subject. It has become an end in itself. For certain purposes it has its place no doubt but not as the aim of Christianity.

In fact it has gone to seed so far as anything helpful to mankind is concerned. "Ye therefore shall be perfect as your heavenly Father is perfect," is made the final aim of things instead of the working tool to bring the Kingdom to realization.

It is high time we understood that developed personality and human perfection are not worth two copper cents apart from their synthetical working purpose. They are potent only as a working part of the divine plan of redemption. Otherwise they become inimical and blatant, even if consecrated, ballyhoo! The distressing conditions that confront us to-day are not improved much by our mistaken propaganda. After 1900 years of "Anno Domini," what a state of things to report to high Heaven! The kingdom of Heaven set aside for individualistic aims! It is tragic! Listen to the following from one of international reputation who has few peers in the deep regard of spiritually minded people! It is the regal, wonderful flower of individualistic, forward-march tintinnabulation! "I am the tadpole of an archangel," cried someone. "But I am more; I am the embryo of the man who is to be perfect as the Father is perfect. Then let nothing stop me. I cannot tarry by the wayside. O littleness lay no cramping hand on me, for I am made for the great; O flesh, do not ensnare me, for I am out for high destiny; O world, teach me, but do not entangle me, for the perfect calls me. And I must go!"

But, go *where*? That "cramping hand" would seem to be necessary. Self renunciation, indeed! Only in the lower brackets so to speak. A heavy does of *Self-Forgetfulness* is the needed panacea for such. Would to God it were only unctious assertion. It is worse. It is inimical intermeddling with God's great purpose for mankind.

It is high time to state that man is nothing apart from society. His place, his work, his life have their expression there, or they are useless. Of no use in himself his value becomes great when properly geared into society. To be the servant of all is his supreme and soul-satisfying reward. "Thy kingdom Come" is the high purpose of Jesus Christ for the society of which we each one are a part—or nothing. Needful individual preparatory development and fitting into place affect not a jot this immediate and continuing purpose. No one is foot-loose to cut up individualistic high-jinks, except as a theatrical performance it may be. "For we are members one of another," is no loose figure of speech but a specific fact that we forget to the peril of all concerned. There is nothing else to do and nowhere else to go than to put this as yet visionary aim of Christianity into its proper place and make it function immediately. In that way only can we make effective Christ's prayer and purpose.

At once, as always, hosts of objections and denials arise. Here is an effort to divide them into four classes, not to mention Paul, who will be brought with heavy broomstick to sweep false doctrine from the way. Paul is all right and gave attention to his preparatory job which at that time was pressing and inevitable. He spoke much to his time and little to our time. Would that we could be as wise as he was, for "this time." Here they are from the least to the greatest:—

1. The Church stands for "Thy Kingdom Come" and is already in action. The difference is only in name. Why juggle with names?

2. It is impossible to get mankind to unite on anything. Theological and other divisive tendencies refuse cooperative endeavor. "For now we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." There is no hope for "Kingdom come" this side of Heaven. Let us gain as many individuals as possible and leave final results with God. The road to Heaven is strait and narrow and few are they that find it. The rest are evidently lost.

3. The Kingdom of God is an ideal, a final accomplishment; not a present hope. "First the seed, then the blade, then the ear and then the full corn in the ear." That is the logical and natural process and impatience with "God's day" is but to upset plans and disorganize our efforts. Let well enough alone!

4. The Kingdom can only come with the attainment of human perfection. Therefore the stress on developed personality is logically correct. We are not prepared to enter the Kingdom of God. Human perfection and "Kingdom Come" are twin aims, essentially meaning the same thing. To accomplish one is to accomplish the other. Christ unites them in the one term "Life.'

Of course there is no such thing as "The Church" in any organized active sense, and all the rest sounds like, "And they all with one consent began to make excuse." The effort to gain human perfection comes nearest to being a forthright argument, but it is proving itself inimical to any progressive effort to bring the Kingdom to pass. All religions and cults and hero worship have one essential weakness in common. They finally head up in a shrine of devotion or memorial time that in itself becomes the *ne plus ultra* of human obligation and effort, and are perpetuated and extended as a matter of devotion mainly instead of working out the involved ideals for the benefit of humanity. Faith and works have been separated by a great gulf of human inactivity. That too in large measure is the weakness of Christianity. We worship Jesus Christ instead of doing his will. We are lost in faith and adoration and in the fruitless endeavor to become like him. When it comes to seek first the Kingdom of Heaven we are "out of bounds," unprepared, visionary, planless, and for any immediate future, hopeless. Salvation becomes a narrow, finished, individual ideal and the development of personality becomes the end instead of the beginning of things.

To substitute individual perfection for, or even as a way to, Kingdom aims, or to limit God's mercy towards mankind in other ways, leaves us in a fog of doubt, divided opinions and speculation as to where we are going and what is the matter with us. There is no health in us. Confusion results in many ways. Never were religious efforts so unavailing and unavailable for mankind as to-day. We are off the track so far as the power of God is concerned and miserable, needy, helpless man finds in us no ordered effort for his relief and well-being. A dole gets him nowhere. He wants a change of conditions. We want to change him and get him started on the self-perfection climb.

It is useless, even if some success can be seen, because perfection as a thing apart from technical or mind improvement is a God process within us while we are in the way of obeying his commands. We disturb its growth by our intermeddling. Our road hither lies along the path of self-forgetfulness. Self-renunciation thus becomes obsolete. We become simply lost to ourselves and swallowed up in the things of the Kingdom. "In him we live and move and have our being." There is nowhere else to go to attain perfection. Mere man had better forget it as something outside of his own endeavor. What a world we might have if we thus became of less importance to self and of real worth to God and man! The soul has no need of any primping mirror. Its value is seen by others and that is all sufficient. The business of the Kingdom becomes its salvation and beautifier, and leaves it unaware of its true value. We would not thus become shaggy, unkempt, absent-minded souls who knew not whether it was breakfast or dinner time, but alive to our finger tips with a job that would enthrall us. Only when we get out of ourselves has life any meaning. The self-perfection kind is as useless and as foolish as the antics of a bantam rooster.

The self-perfection effort leads us into all sorts of "isms" and general ballyhoo. How long O Lord! how long are we to be afflicted with vain and sporadic efforts! We who have the greatest message and purpose of the ages for suffering humanity are still "without form and void" in its accomplishment and continue on spiritual sprees of one kind and another to induce God to bless us. It is like blowing horns and firing guns when the house is afire. Evangelism and revival have their necessary place but they must eventuate in laying rock foundations for a highway for the Kingdom of God among men. The boiler is full of steam and the only relief is to open safety valves to relieve the pressure. We must get geared into the needs of men so that the pressure of Christ's influence upon our now misguided souls may become a working plan of redeeming the world. In that way only can we make the influence of Christ a living useful force within us and use the generated energy in worthwhile ways. Misdirected efforts for soul satisfaction may become abuse of our obligations to both God and man.

Perhaps the worst influence of this self-directed process of our Christianity is that it stops our ears and blinds our eyes to the teaching and parables of Christ as to their social and world-renovating intention. Our slogan is, renovate the individual and society will be renovated. We really have no higher aim of practical working value. There is something missing in this program. The individual gets lost, strayed or stolen in our kind of a world. Frustration and lack of success ensue. Diligent search is made for the "lost coin," the lack of which so upsets our progressive efforts. The Jerusalem Conference and the Laymen's report have in a measure described it, but it is not yet found and put into circulation. We seem to be as unable as the Pharisees of old to interpret God's meaning and for much the same reason. The "coin" is not lost; it is we that are blind. Christ himself breathed it into the souls of his disciples as the compelling purpose of his sacrifice. "Thy Kingdom come. Thy

will be done, as in heaven, so on earth." We are inert and individualistic in the midst of organized society, where human wolves wander to rend and destroy, with no evident influence of "His righteousness" to protect and save.

It is the immediate job of Christianity to plan and start the Kingdom of God among men, at least. That should be the first order of business in the next world conference on religion. It has well nigh become compulsion to save ourselves from this untoward generation and save the generation as well. The state of our present standing and efforts call loudly for this constructive purpose. Perhaps the members of the Laymen's Commission might be induced to work out a plan for their objective and so help bring about some of the needed changes in missionary effort, both at home and abroad. It will be no light work. The problems involved are many. The sweep of such a movement will go as far as the good-will of God to man needs definite and energetic expression. It will probably begin where the churches leave off in their local work and seek cooperative effort from them. It will naturally have to relate itself to governments in getting worthy men into office and aid righteous causes and needs. It ought be as fearless as the voice of the Master to the Pharisees and make righteousness its breast plate and mercy its walking stick. It will be a growth and no prophet can expound its future. In any event the objective must be brought to earth in some form or fashion to meet the dire needs of our day.

One need not forget the "Y" movement, The Peace movement, the Red Cross movement, Disarmament movement and all others great and small that are already working along Kingdom lines. They fill a need and would finally receive untold help from an organized effort to bring "Thy Kingdom Come" into reality. I am thinking more of the vast host of members of churches and others who really at bottom have a heart of good-will, who are at this moment actually wasting their time, that is their spare time, in what might be termed 'the folly of life." All dressed up and no worthwhile place to go! The resources of Christianity are being eroded away and lost by a strong tide of worldly affairs that fill their minds.

This "aim" properly organized would become a life saver to such and be the crowning, compelling force of the ages. Its evangelizing appeal would have no equal in the churches and fill the pews with earnest seekers after a life of usefulness. Jesus Christ would be the real Captain of our salvation. Prayer and worship would be filled with meaning. We would be earning the wages of God by becoming the assets of his love. That is our high destiny, if you please, of being useful to Him. Toward man it would be the working out of the message of the angels when Christ was born; material, spiritual, world-wide and inclusive, it would become the gladest redeeming gospel of the ages to broken, abused and sinful humanity. To attempt it in a local and world-wide way would buy back and win the hopes of frustrated and disbelieving hosts. It would be a new deal and a new day for a now hopeless world.

If we have this AIM why not get ready and fire? Is our only answer to be Hmmmm!!!?

"I was hungry and ye gave me to eat; I was thirsty and ye gave me drink...." has yet to be answered in a self-forgetful, Christlike way by the vast majority of those who have professed to follow him. Why not get them organized and prevent "THY KINGDOM COME" from slipping back into the fog where it has rested all to long?

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Evangelism through Sharing

A. F. UFFORD

FOLLOWING the Jerusalem Conference in 1928 we heard a great deal about sharing and partnership. The printed report stated that the motive of Christian missions "is nothing less than the production of Christlike character, in individuals, and societies, and nations, through faith and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society." Those who discussed the report from an administrative point of view, both in China and the United States, had much to say regarding partnership between the older and the younger churches. It is significant that the Laymen's Report four years later returns to the matter of sharing with added emphasis.

The idea itself is not a new one. In fact it is very old. It was Jesus who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And yet, one cannot but feel that in some way in the midst of our many activities this ideal has become dimned. Knowing as I do personally some of the Fact Finders and some of the Commissioners of the Laymen's Foreign Missions Inquiry I cannot escape the conviction that the very clear exposition of what is involved in the sharing process, as presented in Chap, IV. of Re-Thinking Missions, grew out of failures in this regard which they had observed among us.

As we read this chapter we find that while not discrediting the use of the spoken word the chief emphasis is upon sharing with others by contact and example the Christ life. The full quotation is as follows: "The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact and contagion; there are circumstances in which this is the most perfect mode of speech. If the actual tasks of life can be shared with the people of a community, whatever power there is in the Christianity of the worker will be revealed in operation; and will do its part in transforming the spirit of the individual lives who perceive it. This also is evangelization, not by word but by deed; not as a direct aim, but as a by-product of a life whose sources of energy make their own report. It does not dispense with the use of verbal interpretation when a real desire is aroused to know why and how men are led to live that way."

In developing this thesis the author gives two principles, one that the health of the soul requires a corresponding health of the body, and the other that the sound welfare of the body requires the

welfare of the soul. The old method, now happily passed, of isolating the convert from his environment is contrasted unfavorably with the new method of improving his environment. Local evangelists and "Bible Workers" are severely criticised for their narrowness of view and "doctrinally formulated" message. In place of dogmatic teaching institutional workers are urged to "be willing to give largely without any preaching; to cooperate with non-Christian agencies for social improvement: and to foster the initiative of the Orient in defining the ways in which we shall be invited to help."

Had it not been for the sentence which preceeds this statement, "We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization,"[1] we should have welcomed the discussion in this chapter as a stimulus to fresh efforts to build our personalities into the communities in which we live. As it is this one sentence has proven a stumbling block in the way of appreciation of the many fine things that are contained in this chapter.

Whatever our reactions to this much criticised sentence we shall miss the point of the whole discussion if we lose sight of the implication that underlies the chapter, viz, that much of our evangelism has been incomplete and superficial.

To put the matter quite baldly this is the question, Is it true that I have failed to share my life with the life of the community? Is it true that the group with which I am associated has also failed at this point? I can answer only for myself and indirectly for the group.

During the years that I have been in China I have helped directly and indirectly in several different types of evangelistic endeavor. For years I travelled widely as district pastor. Each Sunday that I am in the city I assist at the street chapel, which is a type of work that has not ceased to be useful in our city. When the Spring Week of Evangelism comes I give myself wholeheartedly to preparation for it and participation in it. At the time of large evangelistic meetings in the country I am always present unless special circumstances prevent. Whenever possible I join the evangelistic bands from the churches in their occasional work. There has never been a large scale tract distribution in the city that I have not had some part in. Judged by these activities one would say that I had been an active evangelist. Nevertheless it is perfectly evident that I have not met the requirements of the Laymen's Report. There has been a good bit of sharing the actual tasks of life with the members of the Christian community, both in the city and the country, but when it comes to reaching down into the real life of the whole community, Christian and non-Christian, I have failed.

Here I live in the heart of a great city. Some of the citizens are filled with constant fear. The dread of the armed bandit strikes terror in the homes of the wealthy. Silently he comes, silently he does his work, silently he goes. In silent submission to his demands

1. "Re-Thinking Missions" p. 70.

is the only path of safety for his victim. When have I shared this fear with my fellow townsmen! Protected by the strong compound wall, and that stronger, though invisible, wall of American prestige I lie down to sleep with no thought that the armed robber may visit my house before morning.

Another fear that comes to my neighbor is unknown to me. Through a steadily mounting burden of taxation the homes of the wealthy are being impoverished. A piece of land must be sold there, a house here, to make ends meet. How different my situation. Behind me is a missionary society that cares for my welfare as a parent for a child. Anxieties regarding care in old age or when disabled are unknown.

The people of my city have political thoughts that are not my chief concern. The aggressor pours steadily down from the north. The subtle teachings of Communism filter in from the neighboring provinces of Kiangsi and Fukien. By persuasion and coercion the reconstruction bureau brings about many much needed reforms. In these things, however, I am a spectator rather than an active partner. From time to time I meet some of the leading men and discuss with them some of these matters, but how very slight is my real sharing of life with them.

Public spirited citizens have instituted several very excellent charities. A free clinic, with either Chinese or western medical attention as the patient choses, free vaccination, homes for the aged, and a well conducted orphanage are among these projects. Through the enterprise of the doctors and nurses in the mission hospital there is close cooperation between the hospital and the orphanage. Every week a doctor and nurses visit the institution to care for the sick and bathe the babies. It is a fine example of sharing the actual tasks of life with the community. Aside from this piece of work, however, we are far removed from the life of the city as it expresses itself in public charities.

We know very little about the economic struggles of the rank and file of the people. For many years the chief industry has been the making of spirit money. Since the revolution the heavier taxes imposed on the industry by the government have brought about a steady decline in the business. Many people who formerly earned their living in some form of this widely diversified work are now obliged to seek other forms of employment. In many cases this is most difficult. To help this situation the Shaohing Industrial Mission was formed some years ago. Never giving employment to more than a very small percentage of the people this industry has been adversely affected by the depression in America since the market for its output has always been largely a foreign market. That many who formerly worked in the spirit money industry are suffering economically is beyond question, yet how little have we as missionaries actually shared the tasks of life with them.

Our city is a strong Buddhist center. Eight large monasteries and many temples and nunneries are evidence of this fact. In connection with one of the temples there is a Buddhist society. A

lecture hall patterned after the Christian church has been opened. At one end of the hall is an elevated platform surrounded by a rail. On the platform is a table with various books upon it. The seats are arranged as in a church with benches for women on one side and men on the other. Services are held on the 8th, 18th, and 28th of each month. In the forenoon a lecture is given on some phase of Buddhism. At noon a common meal is eaten, paid for from the common funds. In the afternoon members go upstairs to the hall of meditation for a season of meditation and prayer. An elderly man is in attendance to instruct inquirers and an attractive literature is printed.

While I know the people in charge of this Buddhist society I have never fraternized with them. I have called with friends, but more for the purpose of showing visitors what the society is doing than with any thought of sharing with them anything which I have as a Christian, or receiving anything from them as Buddhists.

As I understand the Laymen what they are saying in chapter four is, "these things ought ye to have done and not to have left the others undone." They believe that my activities in various ways in evangelistic work have served a useful purpose, but that, while not neglecting the Christian community, I should have built myself more into the life of the whole community. I am disposed to accept their criticism as a fair and just one. It may be that some of my colleagues will argue on the other side that Paul has told us, "Come ye out from among them, and be ye separate" and that the fundamental idea of the word church is that of a group of people who have been "called out" from the pagan society in which they formerly lived. Acknowledging the strength of this point of view I still feel that there is a sense in which we should be" in the world but not of it" and that that is the thing which the Laymen are calling us to do. In "What I Owe to Christ," C. F. Andrews quotes Bishop Wescott of Durham as saying with tears in his eyes, "The one denial of Christ is to leave Him out of *any* sphere of human life, as though he were not, in very truth, the Son of Man."

If in the earlier pages of this chapter by a searching and dispassionate analysis of the missionary's mental outlook and evangelistic methods the Laymen have left us cold they have more than warmed us in a matchless paragraph at the end. I quote one sentence from that paragraph, "In whatever field he works, the duty of the missionary is to live among men as an undiscouraged lover of their ideal interests, as well as of themselves: and in this way not to offer solutions, but to participate in solutions which, in the growing community of man, become increasingly cooperative tasks." The phrase "an undiscouraged lover of their ideal interests, as well as themselves" is one that every missionary should write in his heart. It contains both the individual and the social gospel as well as a definition of the ideal attitude of the heart. It is a clear call to new adventures in unselfish living.

Will it not be possible for some of us to give ourselves more fully to this type of work? The transfer of administration from the mission to the church has brought relief from petty details to many.

There is time for a new type of effort. A people distraught by outward aggression and inward strife is hungry for fellowship in the spirit of Jesus. Evangelism through sharing presents boundless opportunities. Shall we not as "undiscouraged lovers" press our suit with renewed zeal?

"Re-Thinking Missions" and China's Rural Church.

T. W. DOUGLAS JAMES.

"RE-THINKING Missions" is an epoch-making book, and one for which to thank God! It provokes violent reactions in one's mind at a first reading—emotional reactions which make it a difficult book to read through consecutively. One feels that its felicitous style covers with its ease and flow facts and situations that in themselves are rugged and recalcitrant. It is dogmatic to an exasperating degree! It has assurance which even the distinguished names in which it is put forward, and the just fame of its editor, do not enable one quite to stomach. And yet it remains a picture of 'oorsels as ithers see us' which is of first-class value; and it makes, I am sure, the starting point for the next great advance of the missionary enterprise. Here are brought together the stray thoughts which have been troubling us for so long: policies unformulated are laid bare, the danger of stagnation in which so much of our work finds itself is exposed and faced, and the basis of a new advance along different lines is suggested.

The subject of this article is the bearing of the Report on reconstruction work in rural districts. I take that to include questions relating to the rural church as it is and as it should be, and large schemes of rural reconstruction, exclusive however of the more specialised department of Agricultural Missions.

Before I attempt an "appraisal" of its contribution to a new policy for the reconstruction of our work in rural districts, let me turn to its criticism of the work done hitherto.

The Report's criticism of rural churches runs on the following lines. The Christians belonging to them have been reft from their environment, cut adrift from the flow of national life. There has been failure to relate them to the community in which they live and to meet their physical and mental as well their spiritual needs. There has been no wide constructive program of rural reconstruction associated with the proclamation of the gospel. The resultant church is weak in enterprise and spiritual life. Emphasis has been laid too much on doctrine and too little on life, and the church is not normally self-propagating, as it would be if it had grown up indigenously.

Now I feel that there is something in these criticisms: but they are seen from a wrong angle: they are placed in a revolutionary, not a historical, setting. In consequence the suggestion is made that all is due to the failure of missionaries in the past, into which the conditions of the present are quite unscientifically read back. Grave

injustice is done to our forebears in mission work in this way; nor from this angle can the problem be seen rightly. Two points require stressing:

1. It is not true that there was disregard of the indigenous faiths when the Church was being planted. In the missions which I know the old missionaries no less than the new approached Confucianism sympathetically. Every missionary studied the Confusian classics, and was proud if he could quote a sentence of Mencius, or show that the God he proclaimed was the God of the four books and the five classics. Every scholar in a mission school learnt a selection from the classics, and theological students were required to know the four books. Books like Dr. Gibson's "Mission Methods and Mission Problems in South China" (which began with chapters on the religions), Soothill's "Three Religions of China," Legge's "Religions of China," and the works of de Groot were carefully studied by missionaries. There was indeed a considerable amount of sympathetic approach to the great faiths.

2. It is true that a break had to be made with the non-Christian environment, for this reason: the big problem was not that of establishing relations with the great faiths, but that of dealing with superstition. The Report dismisses this question of superstition in altogether too airy a fashion. Superstition will, it says, disappear before the inroads of science. Nothing in the modern world encourages one to believe this. The kind and weight of the prevailing superstition may vary, but as faith diminishes superstition tends to rear its head even in the most enlightened and cultured communities. We need only refer to the growth of spiritualism and kindred lines of thought and to the popular belief in mascots in western countries as instances of this.

But the important point for our purpose is that when the churches were founded there was no generally accepted modern scientific outlook. What could the missionary of even fifty years ago do? The battle between the religious view of the world and crude materialistic science was still waging, a battle in which science has by no means come out victor: and in Chinese culture there was no such thing as a scientific outlook to which to appeal. The missionary found the village communities bound up in superstition. Life was full of inhibitions and fears. He had to challenge this enfolding superstition, and he did! To such a community the ordered majesty of the first chapter of Genesis was an emancipation and a revelation. Those of us who came later, and who felt the book of Genesis as traditionally interpreted to be a stumbling-block, have been surprised at its vogue in teaching immature Christians. But reflection shows that it was a tremendous help and its teaching substantially effective in clearing away the jumble of disordered superstition in which the folk were living.

It is extremely doubtful if the writers of this Report would, under those conditions, have been content to try to disseminate an idea of the spirit of Christ without doing something to help those

who were drawn to Him: and I doubt much if men could have been really helped if they had continued to take part in the idol processions and idolatrous theatres during the first month of the year, and to eat the sacrificial meal at the grave of their ancestors. (I am so benighted that I have no hesitation in retaining the terms "idol" and "idolatrous" in spite of the scorn of the Commission). What the Report describes as the "clean-breach" method and stigmatises as a "cruel pedagogy" was unavoidable, though the breach was by no means so clean as it insists. It would not have been right to do other than draw the isolated converts into congregations. There was no religious liberty in China at the time, and refusal to pay dues to idol ceremonies was met with bitter persecution. Yet having watched some fairly big idol ceremonies I cannot feel that a convert could do other than dissociate himself from them*

The sheltered church was a necessity under pre-republican conditions. It was necessary to have a group of folk whose aim was to live a new life in co-operation. Only in such a group could experiments be made. It was in the church that footbinding was forbidden: group-consciousness was necessary to make so radical a reform possible.[1] It was in the church that (slowly, and without revolutionary break with surrounding society) new ideals of marriage and home life could be advanced. It was in the church that monogamy was established. It is in the church that *mui-tsai* slavery is being criticised and modified. The report does far less than justice to all the herculanean work of the past. Yet its main indictment is true. The church to-day lacks vitality, initiative and the liberty and joy of the Christian.

The reason we have to plead guilty to founding a church which shows these signs of spiritual anaemia (though it has many and notable exceptions among ministers and people), is the contention oft reiterated in the Report that too great a stress has been laid on doctrine, too little on life: or rather that problems of life were approached from the ecclesiastical and doctrinal angle, so that a legalistic and moralistic type of Christianity has been produced. Even in this our forebears were but the children of their time, (and I suspect of the effect of Chinese culture—but that is another question), and we their successors, though we have been blind and inadequate, yet, as a matter of fact, are only just getting the prestige which nothing but long and approved residence in China can win in the counsels of the already independent native churches.[2]

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*It should be noted that the practice of drawing converts behind compound walls was rare, if not unknown, in China. It is unfortunate that the Report does not specify this. I notice that the Chinese translator of the first four chapters, Dr. P. C. Hsü, in an article in Life quotes this as if it applied to China.

1. Cf. lecture by Sophia H. Chen Zen reported in *The China Weekly Chronicle*, March 19, 1933 for importance of this.

2. The Report nearly always thinks of the missionary "*in vacuo*," independent alike of cultural, climatic or ecclesisastical environment.

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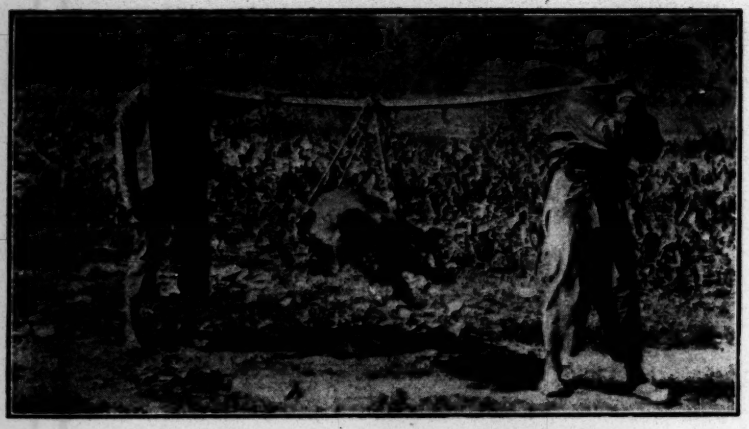
TOMMOROW'S BUILDERS OF THE NEW CHINA.

1. One of the Many. 2. Flood Child-Victim Adopted by Relief Worker.

3. Duck Watcher, Fukien.



Rural Toilers

1. Transportation. 2. Winnowing. 3. Shallow Water Fishing.

Now what has the Report to say on constructive lines? It sets out with eloquence the need of rural Asia.[3] It only barely succeeds, however, in establishing a nexus between that need and the present work of missions in rural districts, largely because of its obsession with the weakness of the rural church, and its dislike of working through an ecclesiastical institution. It rightly sweeps away attempts by any but expert agriculturalists to deal with agricultural problems: and it sees that problem to be so vast that only by intensive work carried on at centres like Lingnaam and Nanking can it be tackled at all.

What then of the rural church? Should it close down? The Appraisers reject this and accept the church as a going concern. They content themselves with urging its complete transformation. Should, however, Missions start a different kind of rural work, practically outside the church? Or can something be done by development from the point we have reached?

In considering this question the Report, I believe, has missed the right emphasis. The lines of advance are mentioned, but at that first mention are somewhat summarily dismissed as the only policies which missionaries have so far been able to work out. The passage occurs in a section discussing the vexed question of the self-support of rural congregations: "The chief remedial measures advocated by church leaders, and already tested by them in a few areas, are to place a larger burden of church ministry on unpaid lay workers, to combine small units into larger parishes, and to draw larger contributions from the members, despite their poverty."[4] Now it is unfortunate that this sentence is tucked away under the paragraph on self-support: for it covers, though somewhat barely, lines for development of rural policy. If these suggestions had been separated out as the basis of a forward policy they would have formed a link between the thinking of the missionaries and the thinking of the Report. The brevity of the statement indeed deprives them of the glow which accompanies the Commission's statement of its own suggestions and vitiates them by neglecting some factors which give them life. In one form or another they reappear in the Commission's own proposals, and they gain by the treatment given them there. Let us consider them.

1. Lay workers. The training of lay workers as at present planned is allied with the development of a new system of Religious Education which is employing the attention of the Church. With a new method of religious education based on life and centred in Christ, and leading spontaneously to the relation of Christian doctrine to life, we can hope for a new level of spiritual life in the Church and the formulation of a more vital Christian ethic, with a wider range and a deeper sense of responsibility to society. From such men and women may come the leaders for wider rural work envisaged in the Report.

3. Chapter 4, pp. 72-5.

4. p. 89.

2. The Larger Parish. As so far worked out in rural churches this plan falls short of the Commission's vision of what should be. But such parishes would form the normal nuclei of the Commission's scheme. Their development ,and indeed the general policy of Rural Reconstruction, is admirably worked out in the article entitled "Christian Leaven in Rural China" by Mr. Fu Liang Chang.[5]

3. Reduction of grants to rural churches. Most missions are compelled to consider this, not because of the financial strain imposed on the missions, (it is small in many missions compared with that caused by the upkeep of institutions), but because continued grants have told against the development of independence and self-support, which are necessary to a healthy church. It may be questioned, however, whether undue weight is not being laid on this point, for in practice it means that we press the native churches at the point where they are weakest, and in the interest of self-support pay low salaries to preachers in charge of rural congregations.

The Report throws into high relief the call for a more comprehensive rural appeal to which Missoins will undoubtedly respond: the movement is indeed, as we can see from Mr. Fu Liang Chang's article, well under way. The activities which the Report recommends to be carried either by some joint extra-ecclesiastical organization (constituted presumably in some way similar to the Y.M.C.A.) or through some church body, would be a valuable approach to village life. The passion of the Report for inarticulate Christianity and the strong, silent missionary, shows itself both in its conception of the carrying on of this work and definition of its objective. It lays great emphasis on the fact that the formation of a church should not be a primary aim of rural reconstruction, and it places preaching very low in its list of activities—it would obviously prefer to dispense with it. "The constructive rural work of the future should not be done with the primary aim of organizing churches, but rather with the aim of penetrating country communities with new ways of life that will bring enriched living to all the members of it."

I am convinced that it is unphilosophic to expect to communicate "new ways of life" without explaining their basis. The two should go together. While work for social amelioration could be quite independent of the church organisation if this were thought best, e.g. in cases where it required collaboration with village authorities, and so on, yet it is a pity to loose sight of the fact that the new Christian society, the Church, is the normal experimental station for the "new ways of living" propounded. This possibility of experimentation, and visual exemplification in actual life is essential in itself and preserves the historic tradition of missionary effort as outlined above. An example of its working is to be seen in the numerous cases of the "small family" which have arisen spontaneously among preachers and professional men in the Church.

The Report as a whole is inimical to "preaching" as a method; it has a preaching phobia. As a reaction from the kind of preaching which is only too common this is not unnatural. But it is unworthy

5. *Chinese Recorder*, May, 1933.

of the Report to condemn the method because it has been abused. Some conception of the power of preaching when it is as Schleiermacher said the "communication of a religious experience," or such as Carlyle spoke of when it is really a "sermo," a word with power, should be retained.

The Report naturally does not go into detail, but more consideration might be given to the question of the feasibility of its plans in Chinese villages. It strangely departs from its own premises in some of its suggestions. After enthusiastically reviewing the kind of training for new rural leaders which would be required it goes on, "It would be easy to find experts in those lines of training and experience who would go out from America or England for short terms of service." I believe that would be a profound mistake. Village life the world over is conservative. Any village work will have to be done by those who know the language thoroughly and are immersed in the customs and beliefs of the people, and no one could "lead" in this work with less than ten years' residence in China behind him.

We must face the fact that the whole scheme of rural reconstruction is not indigenous at all and it will require painstaking adaptation. In particular, statistics and surveys, five-year plans, and hard outlines, are all foreign importations: they are indeed at present seized on which some avidity; but there is a certain formlessness about Chinese life and organisation that may be part of the *ethos* of the Chinese mind. The enunciation of moral principles, and their manifestation in a scholar's life, appear to make a compelling appeal, and something more meditative, still and unseen in its working than a rural campaign may be more fundamental than all else. This however is but a reflection by the way and a matter of emphasis. The Report successfully brings out again the urgent consideration that religion concerns the whole life of man, and it brings the rural problem into focus with the whole work of the mission enterprise. It is valuable in this way. For the actual detailing of the lines of advance we should I think, look, as Mr. Fu Liang Chang's article shows, to the Report of the Jerusalem Conference, followed by the report of Dr. Kenyon Butterfield, and the work which Mr. Fu Liang Chang and his associates are already doing.

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Foundations of the Rural Church

JOHN T. FLEMING

Transformed Personalities

THE rural church in China will be built up of personalities, personalities of a new type-men and women who have been captured and transformed by the thought and aims and spirit of Jesus.

Spring time has just come again. The trees, plants, grass, and flowers have lain for months, cold and lifeless. But the sunshine of springtime seems to have a magic effect on something in the very inner heart of nature, and these plants break forth in new life and

flowers of rare vitality and beauty. And so it was in Galilee. As men and women came under the influence of that Personality, in answer to its springtime call, something dormant in them awoke, blossomed, and bore fruit. It has been the same ever since, in many ages and countries. And such personalities, who have come under the touch of Jesus, and who have reacted to his influence are making up the church in China.

Simple and Vital Faith

These personalities will also be men and women who are learning of Jesus' God, the Father Spirit. With new eyes for the spiritual they will see beyond the material into the unseen. They will have a sense of the Presence of the Spirit of Love in their humblest life of "plowing, sowing, reaping: in the home, shop and office." They will know the joy of communion with God and daily striving to live in harmony with his will. They will have pledged themselves to cooperation with His purpose in the transforming of the home and neighbourhood.

Church; A Fellowship

These men and women will naturally seek fellowship together. They have had a common vital experience, and have chosen a new Way of life. They will have fellowship in worship, they will desire to work out together the inner meaning of Jesus' deeds and words. The group offers an opportunity for expressing a new spirit of brotherhood, and developing larger loyalties than that of the family. To cultivate this fellowship spirit is of central importance, and if during the period of promoting the development of Christianity in a particular village, the work could be pursued until there is a body of followers large enough to have an esprit de corps, and able to gain the respect of the community, it would make a considerable difference subsequently in the life of the church concerned.

The Christian Family

The leaven of Jesus' spirit should be working always in that smaller fellowship—the family. Of course the whole aim of family life will be changed when Jesus comes into the home. This should be clear to every new follower. Each member will seek the welfare of the whole, and the family will no longer exist for itself alone. A new kindness and consideration enters into all relationships of husband and wife, parents and children, daughters-in-law etc. The status of women, the training of children, hygiene etc., all assume a new importance when Jesus enters the home. If the family cell is healthy the larger organism will flourish.

Individuals Spiritually Self-Supporting.

To have the capacity for growth and development, the Christian should be able to read the Bible and simple books, and cultivate a habit of regular reading. It should not be difficult to give every enquirer opportunity to learn to read. This is a vital point for it means that a man or woman is able to partake for himself of the Living Bread, and drink of the Water of Life. In the fellowship group he will be able to share his findings, and be qualified to teach others in home or district.

Worship—Study—Sharing

The life of the church will depend to no little extent upon Sunday activities. The worship should be so simple in every item that it is intelligible to all. It should be so suited to the religious life that it expresses the very hopes, and aims of the worshippers, and lifts them up to God. In many cases the hymns or prayers introduced have been those which are convenient, and the members of the group have not found meaning in them. Their worship remained unexpressed.

There should also be a period for study. It would be of great advantage if the teaching method were used in order that all minds might be concentrated on the subject rather than have the whole body sit passively listening to one member preach a sermon.

In some part of the program for the service there should also be opportunity for a good many to offer a spiritual contribution, sharing with others what they have gained from their own reading or experience. Paul suggests: "When you meet together each contributes something, a song of praise, a lesson, a revelation?..... but let everything be for edification."

Evangelism: Community Betterment

The functions of the church will not end with mutual friendship and public worship. They will include evangelism and community service. Individual Christians in the contacts of daily life will have opportunity to be "life-changers." It should be like "one loving heart setting another on fire." They should realize that responsibility for evangelism is not on the visiting pastor or band of evangelists or some special campaign. The local church itself should discuss methods of evangelism, and enlist individuals in definite projects.

It would be ideal if the eyes of the church could be turned outward—regard itself as existing not for its members only but for the neighbourhood. If the pastor or the group who first introduces Christianity to the village takes a lively interest in the problems and welfare of the district, and does some definite piece of work for the community, the group of interested enquirers should readily catch this spirit and perpetuate it in the fellowship. It should be active in every good cause which brings Jesus' principles to bear on the life of the village, and if it can co-operate with the leaders in projects for education, prevention of disease, increase of production, Thousand Character or Phonetic classes etc. etc., the church will have the satisfaction of giving practical expression to the mind of the Master. Through all this the best men of the community cannot but catch a glimpse of His spirit.

Spontaneous Development

Development of the rural church must be natural and free. Growth should be from within. The Mass Education Movement in Tinghsien has changed numerous villages by inspiring them to help themselves. In most cases an initial invitation to go to a village to introduce Christianity or assist in some piece of work for the district, should be forthcoming before pastor or evangelists go there. Then from the first the initiative will be with the village. If later there is a fellowship of those who follow Christ, any

organization required, any definite rules and regulations should arise out of the needs of the group, and not be urged from outside. If there is to be a place of meeting other than a room in the home of one of the members, then let the Christian group there decide what is required, finance it, and supervise the building. In the matter of contributing money, Christians should have a different attitude toward wealth and a realization of the meaning of stewardship, but the object should be one which will have a special appeal and therefore meet with spontaneous response.

Voluntary Leadership

The life of the rural church depends upon local leadership. The Sunday worship, teaching the Bible, Sunday Schools, classes for women, directing activities for community benefit—all these depend upon able leadership. The village group should not expect to have the continuous help of regular pastor or evangelist and at any rate it should be as near as possible spiritually self-supporting. Many church groups have been short-lived because there was not in their midst one or two men who could feed the inner life of the new Christians, who saw no deeper into spiritual things and into the meaning of Jesus' life than the ordinary rank and file and who could not take the lead in some piece of local social work. As has often been pointed out recently the training should be just as near the home environment as possible. The curriculum of whatever institution is responsible for this task should be closely related to the problems of the voluntary leader in his rural field. A part of the time each year should be spent in actual rural church work and experimentation. There should be a special group of men responsible for this work, and where it is impossible to have a permanent institution, short term classes, summer institutes, retreats etc., are all helpful in training these men who are the pillars of the rural church.

Supervisor

If a specially trained supervisor could occasionally visit a village and live there for a period of time his advice and suggestions would be extremely valuable. He could give the local group a mental and spiritual uplift. Being acquainted with the life of the farmers and village his direction would be of great assistance to voluntary leaders in any projects for the neighbourhood. He could bring in some of the benefits of science in the sphere of medicine and agriculture. Such a pastor, trained to serve the whole man would be of inestimable help to the rural fellowship, revealing to them, and helping them reveal to the village, Jesus, as Master of the abundant life.

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The Mission and the Chinese Church.

J. W. DECKER.

THE recent troubled years in China and the normal development of mission work itself have conspired to make the relationship between the mission and the Chinese Church one of the major practical problems faced by missionaries and Chinese Christians. In discussing this problem, rather than attempting to consider the topic as a whole, I shall confine myself to the

results of personal experiences gained in a particular mission and with a particular church. What I write will have the values as well as the limitations growing out of this deliberate restriction.

Some clarification of terms as well as a brief historical statement is doubtless called for if the issues involved are to be comprehended. By the "mission" I mean the organization in China of those missionaries of our denomination (Northern Baptist) who are working in our general locality—a part of Chekiang Province and the adjacent city of Shanghai. It is a rather closely knit administrative unit, composed of people about whom the Laymen's Report has told the world much I need not affirm or demur. It is the heir of nearly one hundred years of missionary experience, and has recently held its thirty-seventh annual meeting. Until about 1920 it was the sole effective agent in China of the sending board, in charge of all its variegated mission work in church, school and hospital. It has at times been unintentionally guilty of cultural and religious imperialism, and finds it none too easy to begin the withdrawal (I will not call it retreat) at the end of which awaits deliberately chosen oblivion!

The church is in a certain sense the physicial and spiritual child of the mission, and its natural successor. As befitted an old fashioned infant it was completely dominated by its parent through its tenderest years. But some parents of the past generation did know the necessity for children getting "out on their own," and our mission was happily no exception. In churches and in schools of all grades the leaders of this young church have been prepared, and step by step, with many a slip and many a retreat, have been deliberately put into positions of growing responsibility and leadership.

That the mission and the church came through the fierce fires of 1927 with relationships unbroken, though radically changed, is a compliment to the foresight of the parent and the restraint of the child. Conflict there has been, changes there have been—radical changes!—but no real loss of mutual esteem or love; no essential failure to cooperate. The process of tranferring responsibility to the church, clearly envisioned some decades ago and begun in earnest around 1920, was greatly accelerated by the events of 1927, and the last few years have seen the church in the ascendency while the mission has been rapidly becoming—the process is almost complete—"a spiritual band of friends and helpers, not an instrument of authority or of foreign control."[1]

In this field of conflict and adjustment between the parent and the child-to continue the figure—it has been the duty and the high privilege of the writer to spend a good part of his time, effort and thought. This experience has been genuinely satisfying. Drawing on what it has taught me I want to attempt to indicate in general how I believe this problem can be attacked and solved, and to challenge others to this work which ought to mean the knitting together of the Church in the West with her sister in the East; the building up of the world-wide Church of Christ.

1. *Re-Thinking Missions*, p. 108.

My preliminary years spent in work in the country yielded rich fruits in acquaintance with Chinese language and life, and in a profound appreciation of the Chinese themselves. Night after night spent in Chinese homes, contacts with all sorts and conditions of people in country towns, lonely island villages, remote mountain hamlets, on long boat trips and leisurely tramps along the stone paths of the beautiful countryside—all have yielded a strange something difficult to define or to put into print. There is the feel of China's vast age and hoary culture of which these country people are almost the unmixed product. There is a certain human dignity, a certain assured but unboastful poise, seen alike in the humble coolie, the toiling farmer and the polished scholar. There is the unyielding will to live, evidenced so clearly in the closely organized family system which is the embodiment of the principles of mutual help and stubborn continuity, and whose bonds have been wrought by the reflection and experience of centuries. There is the strange counterpart of this will, a certain tolerance, a willingness to compromise which enables Chinese society to bend before the blasts of famine, flood and pestilence, war and internal disorder, like the waves of standing grain before the wind, springing back into place when these blasts have passed. There is that patience which is an everlasting reproach to us fretful westerners, as is the industry—often grinding toil—without hurry. And over it all the delightful mellowness of a keen sense of humor seasoning life. Mrs. Buck put what I mean very well when she spoke of the Chinese as "a people more skilled in the art of living than we": in their age and time they were surpassed by none, and much they have to offer is time-less and imperishable. This keen appreciation of the Chinese and things Chinese has been indispensable. Indeed I make bold to say that the missionary without it can hardly essay that ambassadorship which ought to be one of the essential features of his work.

But even deeper and more important than appreciation of the Chinese as a whole has been the privilege of fellowship with individual Chinese. I mean the sort of fellowship which can transcend the externals of strange features, unusual dress and different customs, can forget nationality and get behind the differences in background, culture and outlook, which can know in the other man your brother, one who understands things beyond the reach of language to convey. This fellowship has not been confined to those of about my own age, nor to those with about the same type of education; it has been more or less independent of these categories. It has not been confined to fellow workers, but naturally there have been more of those with whom common work has furnished the opportunity and the stimulus for developing it. It has been deepest and most frequent with those with whom I share common religious faith and aspirations. It is only in this experience of fellowship that a Chinese ceases to be a curiosity, a "problem," and becomes a brother man. On this level the vast majority of the things that divide us and vex us find their finish, and in genuine cooperation the missionary can make his vital contribution. Unquestionably it is on this level that the missionary of the future will do his largest work.

In the phrases of the Laymen's Report "the way of authority" must yield "to the way of love and cooperation."[2]

This combination of appreciation for Chinese life and culture with personal fellowship enjoyed with individual Chinese has created an atmosphere, a setting, in which conflict is reduced to a minumum, and cooperation, and understanding raised to its highest terms. There has been produced an expectation, seldom disappointed, that in any consideration of a mooted matter of joint concern the Chinese will have their vital contribution to make to the ultimate solution. It has tended to put a limit to subtle self-confidence, too often a source of weakness. It has made the missionary more reluctant to talk and more willing to listen, more careful of his attitudes and always more tolerant of the opinions of others. It has made it possible for the missionary to learn as well as to teach. And when to appreciation has been added fellowship with individuals one has gone far towards seeing the other man as one's equal, which is the *sine qua non* for dealing successfully with the many delicate situations that arise. Only this evaluation of the other fellow can be trusted to meet successfully the temptations to patronize or to dominate, twin-devils that can use the missionary's close relationship to the sources from which financial support has come to poison his every contact with those more or less dependent on this supply.

When questions are faced in the spirit which I have indicated it is our experience that the missionary can be utterly frank, and that his frankness will usually evoke a response of a similar character, a response which will be none the less real thought it may not be of the western type. At times this response may be humiliating, for it may uncover infected areas where the missionary and the mission would do well to heal themselves first; at times it may be painfully disappointing. But these are the exceptions; tactful but persistent frankness, given in true humility will usually carry its full weight.

All of the relationships between the mission and the church call for a spirit of pioneering, of adventure. This must be reckoned with at the outset—there is no safe way to make the adjustments demanded. We must be prepared to take risks as we advance, to fly in the very face of danger. The counsel of prudence bids us wait till the Chinese "are more prepared for leadership," "more prepared to assume the responsibility." Prudence there must be but it cannot be our compass, our guiding principle. If we constantly take counsel of our fears in these matters we shall alwys be hesitating cowards. If we hold on to responsibility till the Chinese are "prepared" to undertake it the day of transfer of responsibility will never come. Responsibility must be given to those unprepared for it; by friendly counsel and advice (beware of domination!) we must help develop our Chinese brother's strength *while the burden is on his back.* He will become able to bear it only in such measure as it rests on his shoulders. One must be prepared to see mistakes made and patient

2. *Re-Thinking Missions*, p. 106.

enough to allow the person making them to discover his own errors. Very often half measures get us nowhere, and it is better not to try them till one is ready to risk the whole. One thing stands out very clearly in my experience which ought not to occasion surprise for it is common enough—nothing developes a sense of responsibility like responsibility itself. Responsibility has sobered those who were negative critics so long as they stood on the side lines and has brought out resources and abilities totally unexpected before the burden actually fell on their shoulders. To take counsel of our fears is in truth to doubt the presence and the power of the Spirit of God working in the Chinese Church! Our experience indicates that these fears are both unnecessary and unworthy.

I would not attempt to disguise the fact that there are still unchained lions in the way. One calls, perhaps, for special attention. The church's progress in its own financial independence has not kept pace with its assumption of administrative responsibility for itself and former mission work. This independence of the church itself cannot be much longer delayed without stultification and loss of spiritual vigor. Beyond a doubt radical policies along the line of withdrawal of subsidies will have to be followed, even though they will inevitably result in a period of apparent retreat. But this retreat must be braved in order to get to lines that the church itself can hold, and from which it can go forward in its own strength. During this period of retreat and reconsolidation the demands on the personality and spiritual resources of the missionary will be heavier than ever. It will call not only for "a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these" it will call "for capacity truly to understand and genuinely to love and sympathize with the people among whom he works."[3]

It may seem trite to ask "who is equal to these things?" No one is, and yet God often uses very imperfect persons.

Recently a small group of missionaries and Chinese (with the Chinese in the majority) was asked, in view of the fact that heavy reductions in the funds available from America are inevitable, to express an opinion as to whether that reduction should bear heaviest on the missionary force, already badly depleted, or the appropriations available for the church. In the very frank discussion that followed the Chinese led the way in expressing the opinion that after all the most valuable contribution the Church in the West could make to her sister in the East was life rather than money, and they determined the final advice that the missionary force should not be reduced, though the missionaries present insisted on the qualification "except under the gravest necessity." The Chinese were right! Not in money, not in organization or methods, but in the untrammeled contact of life with life, under the guidance of the Spirit of God, lies the future hope of Missions.

3. *Re-Thinking Missions*, p. 292.

Our Book Table

ETHICAL REALISM IN NEO-CONFUCIAN THOUGHT. *P. C. Hsü, Peiping, 1933.*

By Neo-Confucianism the author means the new Confucian school which owed its rise to the impetus given by Buddhism and Taoism. It is the purpose of this work to trace and follow out the ideas, and exhibit the influences that in that connection bore on Confucianism and modified its teaching and principles.

The chief epochal period concerned may be placed between the 11th and 16th centuries. During the Sung period Buddhism was fully established and was attracting the attention of native scholars. The country was politically weak and the Tartars were active. Did the Confucian philosopher find more satisfaction in the Buddhist view of life than Confucianism could offer? Did it better satisfy the hunger of the heart? Dr. Hsü gives a list of seven distinguished Chinese writers who are the chief exponents of the new philosophy, two of the most distinguished being Chu Hsi (朱熹) and Wang Yang-ming (王陽明). Chu Hsi was an ardent Buddhist in his youth but later on returned to the orthodox faith; but the new philosophy left many traces of its influence in his later thinking.

The author has done good work on the theme he set out to elucidate. It is somewhat intricate and not always clear. But the reader will be rewarded by patient attention to the subject matter. It is by no means likely that the position of the author will always find acceptance but the material is there, and, in any case, it supplies suggestive ideas.

Is it quite correct for the author to say that Taoism was in search of the Tao? (p. 56). Had the Taoists not discovered it everywhere? But they showed diffidence in finding a name for what they had discovered. In magnificent words and majestic ideas they described the all pervading *Tao* and its operations in the universe. A question not touched on by the author is whether the *Tao* is the *supreme* or whether there is something else called *nature* prior to it. I am inclined to conclude from the ideas of the Taoists that they looked on the *Tao* as the preeminent power.

If *Tao* was the deity, to which of course they would not give a name, it would be incorrect to assume that the Taoists doubted its benevolence. It was absolutely good. Further it is to be questioned whether they threw a doubt on its existence. In imagining this life to be a dream they though of the great awakening that would come after death, as an awakening to something more vivid and real than this present life. A great thought!

Many terms need definition. Foreign terms that may mean something abroad but should be avoided (?) are used in translating Chinese terms. I hope the time will come when we shall avoid such terms as "exhaust nature" "cosmic nature of man" and so on. The Chinese have "chin hsing" but does *exhaust* answer to it. Anyhow, what is meant by "exhaust nature"?

It is a pity that this work is marred by so many typographical errors. The pleasure of reading is lost in the encounter with many irritating mistakes.

THE CHINA YEAR BOOK, 1933. *H. G. W. Woodhead. North China Daily News and Herald Ltd., Silver $20.00.*

It is, or course, quite impossible to describe this Year Book in detail. Each year it grows more comprehensive. The Index of former years has been brought up to date. This facilitates the finding of articles or documents which canot be repeated year by year. The Editor notes with satisfaction that less space is devoted in this issue to civil wars. The "Unequal Treaties" and Extraterritoriality also find no mention. The Sino-Japanese struggle, however, naturally looms large.

One is interested in the considerable degree of historical material in this volume. This concerns not only China and its people but the historical beginnings of trade and commerce, together with accounts of the dates and manner of introduction of certain commodities like tea, etc. A list of treaties with foreign nations, a list of known military units and their location, (significant in their wide spread) historical beginnings of relations of foreigners with certain cities, origin and distribution of races, and a brief survey of China's religious systems—all increase its value as a reference volume. Statistics on railways, highways and postoffice indicate the increasing ramifications of these enterprises. There are, also, studies in the cost of living and labor movements. A long "Who's Who" enables one to find data about many prominent Chinese.

Naturally our interest centers in what the Year Book offers of information on the Christian Movement in China. On the historical contacts of Christians with China and the growth of Roman Catholicism therein the chapter by Father Pascal M. D'Elia, S. J. is the most complete short statement on this subject we have seen anywhere. It is, of necessity, very condensed. A statistical table for 1932 is appended thereto. To study it is to realize how the Roman Catholic Church in China is changing from one centered in foreign priests to one gradually becoming indigenous. A carefully analyzed list of those killed (47) and those captured by bandits, etc. (320) is also given.

The historical summary of Protestantism in China is not nearly so complete or satisfactory as the above. True, Protestant history in China is much shorter than that of the Roman Catholic Church. The historical aspect of the chapter on Protestantism in this Year Book, however, is not as complete as it was in the 1931 issue of the Year Book for instance. As reference material it is not, therefore, as satisfactory as formerly though the chapter on educational mission work is an improvement on earlier ones. Protestants, furthermore, are not as strong on the statistical side as they once were. We should like, therefore, to see subsequent editions of the China Year Book treat Protestant Missions more fully.

No mission or board headquarters can afford to be without this Year Book. Many of its facts bear on economic conditions in China, which in turn affect the Christian Movement. The historical material also enables students to trace down, when necessary, the roots of many of China's present problems.

ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, 1931. PUBLISHED BY THE UNITED STATES PRINTING OFFICE, WASHINGTON.

This new volume sustains the usual high quality of the reports of this Institution. The articles are distinguished. Their subjects range from the microscopically small to the majestically immense—a paper on an Insect Head by Snodgrass and that on the Rotation of the Galaxy by Eddington.Here in the East we are more likely to scan the papers that deal with China. Dr. Sayce refers to ancient China in a lecture concluding that Professor Li's discoveries prove that the historical accounts we have of the Shang dynasty are correct. Further he finds that the painted aeneolithic pottery of China does not prove that there was intercourse between its makers and the early inhabitants of Susa and Babylon.

Dr. Elliot Smith has an interesting article on Primitive Man in China. The discovery of *Sinanthropus* is the occasion for it. He considers it a discovery of tremendous importance in itself and also as helping to clear up many other doubts on the Piltdown man and the Pitheanthropos and Eoanthropus, and other similar matters, over which there has been much controversy and uncertainty. The Peking man helps to give "coherence to our knowledge of all three types." But the last word has not been said. There remains much dispute: for some maintain that the discovery is merely a Far Eastern example of Neanderthal Man: others again that the Chinese fossils are not human.

The other paper on China deals with the antiquity of Chinese Culture—especially of the Shang Dynasty. This is by Mr. James M. Menzies. Of course it deals with bones, but of a different kind from those dealt with in the preceding article. About the interpretation of these there is much uncertainty, too. But the author seems to be convinced that these show that the language sounds of the ancient dynasty may be clarified: and that man existed from remote times in North China. The problems of matriarchacy and the succession of rulers may also be explicated from the bones. Incidentally we learn that the art of the Shang was not crude, as has been thought, but exceedingly fine. But in all these matters we are still in a world of uncertainty: it is not without reason that Museum authorities refuse any bronzes to be labelled "Shang." E. M.

"THE BUDDHA AND THE CHRIST." BURNETT HILLMAN STREETER. *Macmillan and Co., New York.* U.S. Currency, $2. p. 336.

The title may mislead. This is not primarily an essay in comparative religion. It is an examination of "the meaning of the universe and of the purpose of human life," in the belief that religion attains a truth beyond the reach of science and provides a power and guidance philosophy has failed to find. Canon Streeter's interest is not so much in what Buddhism and Christianity teach as in whether what they teach is true. These Bampton Lectures are, therefore, a significant postscript to their author's thesis in his book entitled "Reality" that science and religion are parallel avenues to a knowledge of the universe with science the more inadequate one. "Science shows us merely the lines on the gramophone record; religion enables us to hear the music." The abstractions of science are paralleled, in Streeter's view, by those of Absolutist philosophy; accordingly a world-view such as Bradley's in the west or Buddhism in the East (which Streeter thinks is more logical than the Absolutism of Bradley) must be regarded as seriously insufficient.

Based upon personal investigations in Japan, the author's exposition of the basic characteristics of Mahayana Buddhism is extremely enlightening. Nothing further from mere academic description could be imagined. The quest is always for the reason of things. The contrasts and resemblances of the two religions are made arrestingly clear. Their attitudes to Pain, to Conduct, to Immortality, are discussed with profound suggestiveness. Indeed nothing is mentioned which is not illumined, whether it be the story of Creation in Genesis, 1; or Mariolatry; or Amida; and nothing is mentioned which is not relevant. Perhaps the conclusion of the whole matter may be summed up in the words: "once the real meaning of 'he that hath seen Me hath seen the Father' is brought home to a man, it becomes idolatrous for him deliberately to accept any inferior image of the divine." The process of argument by which that conclusion is reached will be pursued more than once by every reader of this book, not because of any difficulty, but because of its interest and its wealth of suggestion.

There are several memorable epigrams, e.g. "Orthodoxy affirms something which is spiritually true in a way which makes it intellectually false." "To live by logic is like playing billiards on board a channel steamer on a choppy day: the better the aim the more certain the miss." "Where the Buddha was most himself (i.e. in the verdicts of his own very original moral insight as distinct from the intellectual theories he inherited) there he was most like Christ."

Written by one who has been suspect in even liberal circles as being too "advanced," these lectures are a striking apologia for the uniqueness and superiority of the faith we have in Christ. H.G.N.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY. *Charles S. McFarland. The MacMillan Company, New York.* $2.75 U.S. currency.

There are two ways of looking at every movement among humans. One is to contrast it with the hole from which its members have climbed out; the other is to view it in the light reflected from the heights to which it aspires. For instance in the early days of the American Bible Society the "dominant spirit of sectarianism" prevented some present in a board meeting from saying "Amen" to a prayer whether it was liturgical or extemporaneous. (page 34). We have travelled far from that hole! Yet when looking at the heights towards which the advocates of Christian Unity aspire we see such a long climb still ahead that it is easy to minimize the progress already made. To concentrate on the hole may land us in a complacent feeling that things will continue just to work themselves out: to dream overmuch of the heights ahead may land us in a defeatist spirit as to the possibility of ever attaining them.

The author of this readable volume does neither of these things. He knows the hole of the origin of the movement towards Christian Unity as well as the heights its idealists have set as their goal. He deals with an ongoing process that, he believes, has not stopped going on. His many years of service with the Federal Council of Churches in the United States and other federative and unity movements, together with the many books he has written on both subjects, qualify him to outline the intricate difficulties strewn athwart the road to the heights and also the great progress made away from the hole in spite of them.

Much he says has to do with the Federal Council of Churches. This Council evidently furnishes the background for his thinking and his hints as to what is possible in further progress in federation and unification of Christian forces in the future. While emphasizing the importance of the devotional and evangelical aspects of Christian life he links the movement for federation and unity closely with the movement for the socialization of church activities. "There has never been a movement in history," he says, (page 291) "which has made any such advance as that of the socialization of the churches in the last twenty-five years." That this has much to do with the movement for unity is not surprising since "many of our denominations came into being on social issues." (page 293).

The movement for the socialization of the churches heads up in Stockholm, (Universal Christian Conference on Life and Work). The movement for reunion or unity based on a measure of theological agreement heads up in Lausanne (World Conference on Faith and Order). This latter group sought a point in history around which they might agree to travel together. They did not find it. Indeed Dr. MacFarland thinks that Christian Unity, whenever and however attained, must be based on the utmost liberty as to order though agreement on certain essentials of faith will be possible and necessary. The International Missionary Council is, in a sense, the agent through which the ideals of both Stockholm and Lausanne should express themselves. This means that the Christianization of the social order must be essayed with agreement as to certain religious essentials. He does not mention the fact that Stockholm has recently tried to meet this condition in a statement. The statement was, as a matter of fact, too recent for inclusion in this book. He does, however, urge that these three world-wide Christian organizations should get together and suggests that the next world conference of Christians should consist of representatives from all of them. With that suggestion we find ourselves in agreement. They should work together to embody the Christian faith in a Christianized social order. For undoubtedly, "The unity of the Church of Christ is to be found in *Christian experience, worship and service.*" (page 325).

We agree, also, with certain other suggestions near the end of the volume. "Money is something to be transformed into moral and spiritual values." (page 316). That there should be in one country one religious magazine for all Christians (page 317) as an offset for the many weak denominational and partisan religious journals, strikes a responsive note in this reviewer's breast. The radio, too, should be used for Christian, not denominational ends. "Reduced resources ought....to lead to more unity, not less," (page 319) whereas now one of the first *cuts* is on union enterprises.

We find ourselves in doubt, however, that, "The way of Christian Unity is so simple that the wayfaring many may not err therein." (page 321). That eventually a simple principle will be evolved whereon visible Christian unity will be based we understand. Nature's principles, for instance, are usually wonderfully simple when discovered. But discovering their simplicity is for humans far from a simple task. The task of revealing all the motives and historical accretions that hinder the discovery of the simple principle on which Christian Unity must operate is indeed of herculean proportions. Nevertheless it is encouraging to have one who has delved into all these intricate hindrances to rapid progress towards Christian Unity feel that the task is achievable.

We wish that all Christians in China could ponder over this volume. Seven appendices give the utterances of different groups on the problems of Christianizing the social order and unifying the Christian forces so that their dynamic may have adequate release. To read this volume is to realize that after a long period of divisiveness the Christian mind is now turning towards greater unity. To conserve the values fought for and won separately in a unity that will hold them all and yet give Christianity greater power—that task must necessarily move slowly. But we are moving in the right direction! F.R.

AN EYE-WITNESS IN MANCHURIA. *W. M. Holmes. International Publishers, New York.*

The purpose of this paper-covered pamphlet of 60 pages is evidently to paint the imperialist aspect of Japan's operations in Manchuria as black as possible. Hence the author does not mince words. What he says, furthermore, is not intended to be an influence for peace. He believes that war between Japan and Soviet Russia is inevitable and claims that when it comes Japan will start it. He went to Manchuria in March, 1932 as a newspaper correspondent. He does not, however, state how long he stayed nor what newspaper or newspapers he served. It is not until the last but one paragraph in the pamphlet that we get a clue to his aim. "The object of my journey," he says, "was to help prepare the workers of the world to strike their blow also, for Socialism and against imperialism and the exploitation of downtrodden peoples. The facts seen and recorded here leave us no alternative but to take our place on the side of the workers' and peasants' republic." Naturally the way the Chinese in Manchuria are exploited as cheap labor, the growth of Japanese militaristic activities, the growing control of Manchuria by Japanese interests, Japan's fear of Soviet Russia, the aim of Japanese propaganda—these are all set forth in words at times lurid. The so-called "bandits" are said to be between forty and fifty thousand according to Japanese reports. The spirit of resistance and resentment among the Chinese is stated to be strong though disorganized. As to how far the facts given can be corroborated this reviewer does not know. That the pamphlet is partisan is evident enough. One could judge its value did he know more of the antecedents and connections of the writer. In the meantime it is an interesting example of a biting explanation of what is going on in Manchuria that can be produced by one who views it solely as imperialistic politics and attempts to speak for those who

are being exploited. While reference is made to a number of large centers much of what is included in the pamphlet has been gleaned from documents and does not involve much travelling around. It does not offer any way out of the situation except a trial by arms at some date in the future.

OUT OF MY LIFE AND THOUGHT, *An Autobiography, by Albert Schweitzer, Henry Holt & Co., New York,* 1933. pp. 283, G.$2.50. *Translated by C. T. Campion.*

One evening in September 1915 an Alsatian physician resident in French Equatorial Africa was sitting lost in thought on the deck of an overloaded barge on the Ogawe river. It was being towed by a tiny steamer, which was carrying the doctor on an out-call 160 miles up-stream, laboriously feeling its way up the shifted channels of the low-water season. Just at the moment of sunset, as the steamer was nosing its way through a herd of hippopotamuses, the physician experienced one of those flashes of insight which only too rarely have brought new and significant developments into human life.

He was concentrating his mind during this journey on a problem whose answer was undiscoverable in the pages of any philosophy yet written, and he was familiarly acquainted with all of them. He was seeking for the elementary and universal conception which he was convinced must lie at the basis of all ethical thought. Sheet after sheet he had covered with disconnected sentences merely to keep himself concentrated on the problem. Suddenly he had it! The flash came bearing an unforeseen and unsought phrase, "Reverence for Life." Eight years later, he published the first two volumes of his *Philosophy of Civilization,* a work built around the perception that world negation and world affirmation are merely the lower octaves of a harmony of life in which ethics is the highest octave.

Who is this doctor that lives in the primeval forest and broods creatively on the deepest problems of life? Who is this thinker that startles the civilized world with volumes of new philosophical ideas, written under the difficulties of life among primitive tribes in the jungle steam?

It is none other than Dr. Albert Schweitzer, a Congo missionary of the Paris Missionary Society. It is the same prodigious Schweitzer who had already written his *The Quest of the Historical Jesus,* which has proved to be nothing less than a landmark in Christian Thought. The same inexplicable scholar who has given the world its authoritative interpretation of Bach, and its standard essay on organ-building and organ-playing. The same genius who on each return to Europe lectures in her greatest Universities and gives organ concerts in her greatest churches, employing pen and organ for the support of the mission hospital in Lambarene. The same thinker who was later to send up from the forest a volume on Paul which challenges all previous theories of Pauline interpretation, *The Mysticism of Paul the Apostle.*

Read here his own story of the restrictions under which the theologian-physician with "correct Christian love," but without "correct Christian belief," went to the Congo, and how he lived them down. Ponder his years of internment in Africa and in France, a war casualty, but maintaining his musical technique, his philosophical research, and his medical service in the prison camp. Think through his answer to the question of the meaning for us of "the eschatological Jesus, who lives expecting the end of the world and a supernatural Kingdom of God," expectations which the greater part of the Christian world does not accept as true. Brood over the contrast between this missionary advocate of the claims of rational thought and that too frequently proclaimed missionary view that we are concerned not with the thoughts of men, but only with the word of God. Meditate on the Niehburesque integration of realism and idealism in his assertion, "my knowledge is pessimistic, but my willing and hoping are optimistic."

No missionary can afford to miss the spiritual and intellectual experiences which may be his by coming under the spell of Schweitzer, his fellow-minister of the gospel of ethical love. Paul G. Hayes.

AMERICAN OUTPOST, *A Book of Reminiscences, By Upton Sinclair, Published by the Author, Station A Pasadena California*, 1932, pp. 274, G.$2.50.

Some time in 1906 or 1907 President Theodore Roosevelt sent a message to a less than thirty year old reformer who had just achieved celebrity as a novelist and was being denounced as a muckraker! Roosevelt said, "Tell Sinclair to go home and let me run the country for a while." The young author did not accept the advice. He was intent on revolutionizing working conditions in the Chicago packing-plants which he had just exposed in *The Jungle*. He went on to attack every form of special privilege and exploitation and to champion the rights of the workers against every injustice, producing a total of forty volumes of most remarkable novels and pamphlets.

American Outpost is Sinclair's own story of his efforts to translate his vision of life into a new and better world. It extends up to the year 1913, when he married the daughter of a wealthy and influential Mississippi Judge. It covers, therefore, only the earlier part of his dramatic career. Here is his father whose drinking made the son an ardent prohibitionist and contributed many pages of local color in *The Wet Parade*. Here is his mother whose religious zeal nourished him in the church and contributed much to the healthy and intelligent criticism of Christianity found in *The Profits of Religion*. Here is the story of his unusual college career during which he did hack work and before the age of twenty-two had achieved a total literary output as great as that of Sir Walter Scott. Here is the unvarnished story of his first unfortunate marriage, the personal tragedy which underlies *Love's Pilgrimage*. Here are the struggles with the demons, Poverty and Ignorance, of a rising young genius who made it his ambition to write the much talked of "Great American Novel!"

Here is the author's inside story of the writing of the first two of the four novels on the basis of which an eminent international committee has issued an appeal for his candidacy for the Nobel Prize for Literature. The other two are *Oil* and *Boston*. This appeal is signed by 770 persons holding academic positions in the universities of 55 countries. They consider these novels "an outstanding achievement in the contemporary fiction of all lands, for their mastery of fact, for their social vision, for consistent, honest and courageous thinking, for humanitarian passion, for originality in the technique of presentation, and for vitality and sweep of creative art."

This autobiographical sketch is valuable as a case study in Sinclair's religious life. Such a study appeared in the *Chinese Recorder* for Dec. 1931, in which his attitude toward religion, the church, the clergy, the Bible, and Jesus, was set forth in detail.

Sinclair's friends among the American intelligentsia laugh at his "puritanism," and sneer at his "Jesus-complex." They are annoyed that one of their number should profess such utter devotion to the Man of Galilee. They find references to Jesus in almost every volume and realize how important they are to the author for he actually indexes those references in four of his books! He has devoted a chapter to "Jesus" in *The Cry for Justice*, and an entire volume to picturing the life of the Nazarene in a modern setting, *They Call Me Carpenter*.

Mencken scoffs at Sinclair's religion, but reads all his books. Missionaries can appreciate both his books and his religion. Paul G. Hayes.

HIS LIFE AND OURS. *Leslie Weatherhead. Hodder and Stoughton, London.* Pgs 384. Price 5/–.

In the author's preface it is stated: "This book is not intended to be another in the long list of lives of Christ. It is rather an attempt to work out, in the light of the twentieth century, the significance for us today of the

main happenings in that life of lives and to express that significance as far as possible in ordinary, everyday language. The book is an attempt to bring to the surface, for any one who needs it, some of the vast wealth of the unfathomable mine of the life of Jesus so as to enrich the poverty-stricken lives which most of us live." The chapter headings are—Incarnation, Boyhood, Business, Baptism, Temptation, Training, Message, Healing, Miracles, Transfiguration, Triumph, Sacrament, Agony, Death, Resurrection, Ascension, Enthronment, Accessibility. Questions on each chapter are provided so that the book may be used in discussion groups and Bible classes. Where English classes for Chinese students are seeking a suitable text, this book is heartily recommended. It is written with young people in mind and faces their questions in a competent and practical way. Dr. Sidney Berry of England speaks of this book as "simply dazzling in its fertility of thought." G.P.

THE KING'S GUESTS. *Campbell N. Moody. H. R. Allentston, Ltd., 7 Racquet Court, 114 Fleet St., London,* E.C.4. 3/6 net.

This is a series of narratives dealing with the experience of certain individuals in a relatively small section of Formosa. It does not record sudden and miraculous events but the slow changes that went on in character as a result of response to the influence of Christ. It gives, also, glimpses of life and conditions when the Japanese took over the Islands. Something, too, of the problems of mission work are strewn through its pages. One can envisage the "Robber of River-Hollow," the "Haughty Official," the "Avenger" —all subjects of particular chapters. A book like this is useful in helping the casual beholder of mission work realize just what it means when carried on among a people so far removed from a "Christian" civilization as these subjects and recipients of the grace of God were. F.R.

LET'S START OVER AGAIN. *Vash Young. George Allen and Unwin Ltd., Ruskin House, 40 Museum Street, London,* W.C.1. 4/6 net.

This small book of 192 pages is full of literary pep. The writer is a young business man with a strain of astute common sense and a sense of ultimate values. He is in frequent demand as a lecturer. In this volume he uncovers the cause of the depression and ways to overcome it. After the worst is said about its results he notes that many assets on which to begin again remain in spite of them. Men are far from being destitute. Since the chief difficulty is man himself and his absorption in material things and consequent loss of hold on God and spiritual values, the chief thing to do is to begin over again with what is in hand and do this beginning over again with renewed realization of God. In other words the slump in material prosperity will be filled up by a reassumption of dependence on and use of the higher qualities of the human spirit and determination to find new ways out of the hole into which unsatisfactory old ways have landed men. Such ideas are stimulating not only for business men but also for toilers in Christian service.

MAXIM GORKY. *Moissaye J. Olgin. International Publishers, 381 Fourth Avenue, New York.* U.S. Currency $0.75.

This short biographical sketch of 62 pages glows with revolutionary fire and defiance of oppression and oppressors. Gorky came up from the depths. All the education he had was self-acquired. He knew Russia thoroughly and the sufferings of its underprivileged. He shared their worst and yet aimed always at something better as he saw it. His first characters were individualistic and aimless hoboes. Later he became the father of real proletarian literature and the mouthpiece of proletarian revolutionaries. All that his forty years of proletarian defiance against oppression meant to Russians was recognized in a monster celebration given him in Moscow, September 25, 1932 and observed throughout all Soviet Russia. He came into Russian literature

at a time when it was lost in the bog of defeatism and baffling mysticism. His message was positive and grew in power as the years slipped on. His utterances ante-dated much that afterwards was embodied in the New Russia. To read this sketch is to feel the strainings of a great soul writhing its way out of fetters into what was deemed freedom. His is the voice of the soul of Russia struggling for something better. One may recognize the magic and message of the voice even though still uncertain whether he glimpsed real freedom. To read this volume is to catch, too, something of the spirit back of the changes that have swept over Russia.

THE SERVICE OF CHRIST. *David Christie. Hodder and Stoughton, London.* Pgs 120. Price 2/6.

This modest little book is written by a veteran of forty year's service in the Christian ministry, but his mind and heart still glow with the fire of youth. Few presentations of the call of Christ to life dedication in His service are more challenging than this of Dr. Christie's. It is full of salty wisdom and striking illustrations. It should be read not only by young people who should consider Christ's call, but also by those who have been long in Christ's service that their blood may be stirred and their loyalty renewed. With what keen insight and rich humor the three temptations of the minister are dealt with: the temptation to recline; the temptation to shine; the temptation to whine. C.P.

GOD-GUIDED PAIN. *Stuart Holden. Hodder and Stoughton, London.* Pgs. 60. Price 9d.

A sermon on the text Corinthians 7:10, using Dr. Moffatt's translation: "The pain God is allowed to guide, ends in a saving repentance never to be regretted." G.P.

THE TEST OF DISCIPLESHIP. *Arthur Hird. Hodder & Stoughton, London.* Price 5/–.

A memorial volume of sermons by an English preacher of unusual ability who recently passed beyond while in his prime—just over forty years of age.

THE VICTORY OF GOD. *James Reid. Hodder and Stoughton, London.* Price 1/–

A paper cover edition of a volume of sermons by Dr. Reid which was originally published in 1921.

JESUS TALKS TO HIS CHILDREN. *Arranged by H. T. Weeks. Marshall, Morgan and Scott, Ltd., London. Sixpence.*

This pamphlet of fifty-five pages is an attempt to arrange in chronological order the conversations of Jesus. The language of the Twentieth Century New Testament is used. It contains a total of fifty paragraphs dealing with as many topics. It should serve as a useful introduction to the teachings of Jesus.

LAYMEN'S FOREIGN MISSIONS INQUIRY REGIONAL REPORTS.

Of these Reports there are seven. Three are put forth by the Commission of Appraisal, known as Regional Reports and four put forth by the Research Staff of the Inquiry, known as the Fact-Finders' Reports. Of these Supplementary Series two volumes have come to hand, Vols. I and IV, both dealing with India-Burmah. These Reports are described as "concrete pictures of the working mission." We hope to publish reviews of all them as they come to hand. The price is U. S. Currency $1.50 a volume. A special introductory offer for the whole series, while the first edition lasts, is U. S. Currency $8.00.

Received:—Christian Fellowship Hymns, (團契聖歌集), Second edition. Contains 155 hymns and responses, prayers, ritual and responsive readings. This hymn book will be reviewed in a later issue.

The Present Situation

PRESENT-DAY BUDDHISM IN CHINA.

Viewed superficially Buddhism in China appears to be on the decline. Such decline undoubtedly exists in some localities. There the temples are deteriorating or are often used for other than Buddhistic purposes. Not a few of the priests are driven from their monasteries to the cities where they often eke out a living with questionable divining practices. In other cases they retire into a back part of the temple. This is due, in part, to the confiscation of their fields and revenues by military or civil officials. The depression has decreased noticeably the number of pilgrims attending the sacred mountains. There has also been a considerable decrease in the number of monks. Some Buddhists say this decline is due to the bad causes accumulated by many generations of races and individuals. In other words Buddhism is suffering from both economic and spiritual depression.

The above situation is not the whole story. In spite of the above-mentioned set-backs Buddhism really seems to be taking on renewed life. A resurrection from the ashes of a dead past seems to be in process. The decline in the number of monks is being balanced by a strong movement amongst the laity. In this connection large numbers of men and women from the middle and upper classes of Chinese society have organized themselves into brotherhoods and sisterhoods for the study and practise of Buddhism. These associations of lay devotees are found everywhere. These, together with small groups of the higher type of monk, are trying to "accumulate the pure and real treasures." They meet in private homes, common meeting places and conduct their rituals in a dignified way. The "Heart Sutra," the "Omita Sutra," The Ta-Pei-Chou Sutra," the "Diamond Sutra," and the "Luen-ien Sutra" are preferred amongst them. They also gather around two masters in particular, In-Kuang, the "Seal of Light" and Tai-Hsü. Well-to-do lay devotees often assist pious and learned monks to go into retirement so that they may become worthy teachers.

In addition to its struggle with the depression two other aspects of the struggle going on in Buddhism are also evident. First, the lay devotees are now in the great majority. In their ranks are many persons who overshadow the average monks. The former often seek to step in and officiate at masses for the dead wherein formerly only ordained monks officiated. Orthodox and conservative monks object strongly to this procedure and brand monks recognizing it as apostates. In short, the Buddhist laity is putting new life into their religion and pushing aside to some extent the regular priesthood. Some of the lay devotees, who have gone into retirement, have made such progress in their spiritual experiences that they seem qualified to step into the place of the teachers. This is another cause of controversey.

The second religious aspect of this struggle has to do with the two most prominent monks, In-Kuang and Tai-Hsü. They represent the two trends of thought in Buddhism today, that which emphasizes the older or "evangelical" fundamentals and the liberalizing or socializing tendency. Both are, of course, the leaders of the higher type of monks. Both keep in touch, also, with the lay devotees. Both, too, have a share in the present-day revival in Buddhism.

In-Kuang, while versed in the Sutras, emphasises a safer and quicker way of attaining full self-realization. He advocates calling with a believing heart upon the precious name of the all-embracing Buddha, Amitabha. In quietness he sits down and talks with anyone seeking enlightenment. He also writes pastoral letters and writes and distributes popular tracts on the Pure Land Doctrine. He has a good literary style and his lectures are straightforward, clear and simple. He is followed, in the main, by the average pious people. He is the leader of the masses.

Tai-Hsü is the great reformer, scholar and organizer of modern Buddhism. So modern is he deemed to be that he is execrated by most of the conservative monks and forbidden to enter many monasteries. His followers consist of the higher educated classes. His style is scholarly, impressive, flowery and limpid. While he recognizes that the Pure Land Doctrine appeals to the masses he and his followers follow more closely the idealistic and intellectual schools, T'ien-Tai and Wei-Si. He has many academies. He publishes many books and lectures. He conducts "revival meetings" and lecture series in many centers. These usually result in an increase in the number of lay associations. Tai-Hsü is, in the main, the leader of intellectuals. His influence seems to be more widespread than that of In-Kuang. Thus Buddhism is making an appeal to both the masses and the intelligentsia of China.

Among other things Tai-Hsü is interested in studying Tibetan Buddhism. Near Tachienlu, on a mountain top, is The Maytreya Institute. On the one hand this Institute is a "Buddhist mission station" through which Tai-Hsü's followers try to influence the Tibetan Lamas. There research work is also done, particularly on the Tibetan Sutras of the secret school (Mi-tsong) which are being translated into Chinese. A number of prominent young Lamas mingle with the Chinese monks. The worship is adapted to Tibetan forms and conducted in Tibetan. The missionary aspect of this Institute, however, has not been kept up. The research work still goes on.

Tai-Hsü's lectures in a center are mostly held in the afternoon and attended by many interesting people. The attendants are mostly men, merchants, lawyers, doctors, and officials. At times a large percent of students and young people are also in evidence. Tai-Hsü speaks with little emotion but eloquently and logically. After every such meeting a new group of inquirers is received into the brotherhood. Worship and images are simplified. A gilded image of Amitabha is sometimes flooded with electric light. To some extent the technique of a Christian street chapel appears in these meetings.

Christianity in China is stimulating the Buddhists to renewed activity. At times this may issue in outbursts against Christians. Tai-Hsü himself, however, is always friendly to Christians. There is some feeling that Christianity may prove over-mighty in competition with Buddhism. Yet a number of high-class Buddhists have taken up the study of the New Testament in order to get a truer impression of Jesus Christ. Karl Ludvig Reichelt.

FINDINGS BASED ON STUDY BY A GROUP OF JAPANESE CHRISTIANS of the Report of the Laymen's Appraisal Commission

I. PREAMBLE.

The undersigned met under the auspices of the General Affairs Commission of the National Christian Council of Japan in the Theological Building of Aoyama Gakuin May 15th and 16th 1933. Finding after full discussion and careful consideration of "Rethinking Missions" that our opinions are in general agreement we put forth the following pronouncement under our joint signature. This pronouncement does not however officially represent the communions or the organizations to which we individually belong. We participated in this study as individuals.

II. INTRODUCTION.

More than seventy years have passed since Protestant Christianity was introduced into our country and the foundations for the Protestant Christian

Church have finally been laid. The tangible results of evangelism though but gradually evident are stable.

Naturally this has come about through the grace of God in his purpose to save our people. It goes without saying, however, that much credit must be given to the instrumentalities which he has used, those related to the various missions, their resources, their prayers and their personalities. We Japanese Christians are constantly moved by this fact and our hearts are full of gratitude.

However, during this time abrupt changes have come in social tendencies and great cultural advances have been made. Accordingly there has arisen a need to make a restudy of evangelistic policies. At this juncture American Laymen, in consultation with various Mission Boards, set-up a Survey Commission and through the expenditure of much means and labor made public a Report containing suggestive materials for religious circles at home and abroad looking toward a revision of evangelistic policies.

In this Report we find much that is suggestive. In view of the great influence which it will have on our whole Christian church in Japan we boldly make known our own views in the following findings.

III. MATTERS OF AGREEMENT.

Aside from the question of the theology involved in the Report we find ourselves in full accord with the policies advocated by the Commission in the following matters:

(1) Although there must be changes in matters of policy yet we agree with the fundamental contention of the Commission that in some form Foreign Missions must continue.

(2) The Commissioners' attitude of appreciating the advanced culture of other peoples in all the revisions which they suggest.

(3) The fact that the Commission did not depend simply on statistics and outward factors in its evaluation of evangelistic ways and means but took cognizance of intrinsic internal factors.

(4) The fact that it urges that missionaries should be of the best possible qualifications, should understand and appreciate the thought and life of the people among whom they labor, should be men of genuine friendliness and have an interest in social conditions.

(5) The fact that it lays down as a basal policy that the indigenous church should plan for independence and self-support.

(6) The fact that it encourages the abolishment of denominational divisions and such cooperative administration of all Christian agencies related to evangelism as lies within the realm of possibility.

(7) The fact that it urges the passing over of authority for the work into the hands of nationals and their organizations.

(8) Its insistence that all work conducted in the name of Christianity should itself be of highest standard.

(9) That Christian principles of life should always be applied to the whole life of humanity and to all relationships and that in the realm of evangelism expediency should be abolished.

(10) That an effort should be made to enter the unreached rural area—avoiding over-lapping—and to Christianize industrial life.

(11) The necessity of a thorough going intrinsically progressive program of religious education in our Christian schools.

(12) The necessity of a better adapted and more effective Christian literature.

IV. SOME HOPES WHICH WE CHRISH.

We would express our doubts and desires regarding the following points:

(1) The Christian Message:

We recognize that as representatives of laymen the Commissioners took the precaution of avoiding traditional and theological terms. Nevertheless we require a clear-cut absolute Christian Message to proclaim to our people and we regret that the Report gives a wrong impression in regard to this fundamental matter. Leaving theological arguments aside we feel the need of emphasizing more clearly the Gospel as centered in Christ and the Cross.

(2) Attitude Toward Other Faiths:

We have been reared in the midst of such great faiths as Shinto and Buddhism. Even so we find them insufficient. As Christians we stand to the last for the uniqueness and the absoluteness of the Christian faith. Of course it is not our task to destroy the law and the prophets but rather to fulfill them. We therefore do not hesitate to show other faiths our goodwill. But we desire that the false impression that Christianity is not necessary should be eradicated.

(3) The Evangelistic Motive:

Although we dislike the motive of pity which has characterized evangelism among less cultured peoples in the past we deplore the giving of the impression that as culture advances the need for evangelism vanishes. We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the Gospel to peoples of such superior culture as the Greeks and the Romans. Evangelism is not simply a matter of goodwill or comity between peoples, it is grounded in the fundamental motive of bringing humanity back to God and enabling them to partake of salvation through Christ.

(4) Evangelistic Methods:

We do not believe that the traditional system of the Church is necessarily fixed and unchangeable but as the body of Christ the Church should maintain an order that is worthy of His name. We therefore deplore the giving of the impression that in evangelism we can fulfill our mission by dispensing with the building of the Church and simply striving to give people a fuller and richer life. It is of course a part of the truth to urge evangelism through living rather than through preaching but we want to make it clear that to neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit in with the national conditions as they obtain in Japan at the present time.

(5) Decrease of Financial Help:

Self-support and independence as a basic policy is our ideal and we believe that hitherto our church in Japan has striven to encourage this. In conformity with this policy we fully expect that the amount of financial help will gradually decrease. Yet in view of the conditions of our society in which the non-Christian influence is dominant we trust that it will be recognized that in order to secure the largest results in the field of evangelism we still must look for the noble and unselfish financial assistance of our fellow Christians abroad. We especially hope that in this time of tremendous transition as far as possible care will be taken not to inaugurate any radical changes in hitherto established work.

(6) Christian Education:

(a) We cannot agree with the impression which the Report gives that where educational institutions have reached the high stage of development that they have in our country Christian education is unnecessary. Rather in the face of the materialistic tendency of the education given by the educational institutions around us we must push forward our Christian educational program.

(b) As an ideal, union or cooperation on the part of our educational institutions is desirable but we cannot fail to recognize the great difficulties that lie in the way of their realization. This is especially true in the realm of theological education.

We believe that the mission of our Christian education in Japan will be fulfilled by putting our educational institutions on a sounder financial basis and by perfecting our educational system through the consumation of a Christian University.

(7) Policy of Cooperative Administration:

(a) Administrative cooperation in the realm of evangelism has of late made great strides in our country in connection with the promotion of church union. Since we recognize that this is the nearest way to the realization of cooperative administration we are pouring our efforts into this movement. We hope that some form of cooperation, amalgamation or union will also be realized between the different mission organizations working in Japan.

(b) We recognize that cooperation between the Christians of the world is an essential condition for the establishment of the Kingdom of God upon this earth. We, therefore, in accordance with the suggestion of the Commissioners, desire that through the frequent exchange of visits and conferences on the part of Christian leaders of the different nations more and more an intimate identification of interests and cooperation may be realized.

We earnestly hope that special measures toward this end may be adopted. While the fact that the so-called younger church, which is necessarily weak, lacks the ability to enter fully into this field will necessitate a one-sided assistance on the part of the older church for a time, yet as the younger church develops we believe there will evolve an equality of ability to cooperate. We therefore desire that we mutually strive to promote this end.

SIGNED:

Rev. Wataru Saba	Presbyterian
Rev. Tameichiro Kanai	Presbyterian
Acting President, Shiro Murata	Presbyterian
Rev. Masue Kawazoe	Presbyterian
Rev. Michio Kozaki	Congregational
Rev. Shinko Imaizumi	Congregational
Rev. Koji Suzuki	Congregational
President Yoshimune Abe, D.D.	Methodist
Dean Seishu Kawajiri	Methodist
Rev. Seimei Yoshioka, D.D.	Methodist
Rev. Teruaki Takahashi	Baptist
Rev. Kichigoro Kawamata	Baptist
Rev. Teizo Kawai	United Christian
Rev. Goro Fujisaki	Evangelical
Rev. Yoshio Ito	Methodist Protestant
Rev. Yuji Soma	Universalist
Rev. Shoji Terao	United Brethren
Rev. Kikutaro Matsuno, D.D.	Goodwill Through the Churches

Bulletin, National Christian Council of Japan, June 1933.

Presbyterian (North) Board on Laymen's Inquiry.

Laymen's Missionary Inquiry. As a recent meeting of the Board the following self-explanatory action was taken: "The sub-committee on Policy and Methods, appointed to consider the first four Chapters of the Report of the Appraisal Committee of the Laymen's Missionary Inquiry, having carefully studied these Chapters, would report:" (1) That these Chapters do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian

churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on human life the spirit and principles of Christ." (2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the abolute finality, sufficiency, and universality of the Gospel of Christ.' This report was unanimously adopted."

The other Sections and Chapters of the Report have been considered by various committees of the Board; the Board has instructed the Executive Council to correlate the Findings of these committees and to present them to the Board, presumably after receipt from the Missions of their officially adopted reactions to these same Chapters.

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Work and Workers

Mass Easter Service:—On Easter morning, 1933, a large open-air service was held on the Golf Course in the East Suburb of Canton. All the churches in the city participated. There were two bands, a choir of 500 and an estimated attendance of 6,000.

Roman Catholic Propagation Funds:—At the Annual Assembly of the Superior Council, which closed in Rome Thursday April 27, 1933, it was announced that the propagation funds for Roman Catholic mission aid are but slightly below last year's figures. Returns from the United States have fallen off considerably, but increases in several smaller countries almost balance this loss. *Fides Service*, April 29, 1933.

International Congress of Women to Hear About Chinese Women:—Dr. Wu Yi-fang, president of Ginling College for Women at Nanking, well-known woman and educator in China, sailed for the United States June 24, 1933. Dr. Wu has been invited by the International Congress of Women to give a series of lectures from July 16 to July 23 at Chicago in connection with the Century of Progress Exposition. In her lectures she will tell of the progress made by Chinese women today. She will later attend the Banff Conference of the Institute of Pacific Relations. *China Weekly Review*, July 1, 1923.

Self-Support:—In connection with the Thirtieth Anniversary of Grace Church, Soochow, Kiangsu, a church in the Shanghai Diocese of the American Church Mission, the congregation decided to celebrate by accumulating funds for the purpose of self-support. The sum of $2,000 silver was first decided on. This appearing too small an objective $3,000 was then set as the goal. This latter sum was actually raised in half the time alloted for the effort. As a result the remaining two weeks was used to endeavor to secure $5,000. At the time when the report was printed this larger objective seemed likely of attainment. *District of Shanghai Newsletter*, June, 1933.

Student Volunteer Movement:—As a result of numerous surveys and ten year's struggle the consciousness of the need for a National Christian Students' Movement in China has come to the point where steps are to be taken to that end. Numerous small groups of Christian students (not in regular Y.M.C.A.'s) also exist and heighten the need for this national organization. A national convention of students' delegates is, therefore, called to meet in the latter part of August at the University of Shanghai. Out of this it is hoped that there will come a dynamic movement that will be deeply felt throughout student circles in China.

Practical Studies for Chinese Students:—In a recent order of the Ministry of Education attention is drawn to the fact that in 1931, 70% of university and college students were studying Arts, Law, Commerce, Education or Fine Arts, while only 30% were studying such subjects as Natural Science, Medicine and Engineering. It is felt that China needs a greater proportion of

practical scientists and hence it has been decided that, beginning this year, the number of new students admitted to courses of the first type shall not exceed those admitted to courses of the second type. Further that the average number of students per department in colleges of the first type shall not exceed the corresponding average for the second type. *Cheeloo Bulletin*, June 10, 1933.

Non-Church Christians:—"The increasing number of non-church Christians in Far Eastern lands is causing considerable uneasiness among those who represent the organized churches. Some of these people were at one time connected with the churches but for various reasons withdrew. Others were never in actual relation with churches. They are recently forming themselves into Bible study groups where an admission fee is charged and there ends the financial responsibility of the members. One is surprised to find among these people some of the outstanding leaders in the political, educational, and social life of the various countries—university professors, business men, members of government, doctors, lawyers, and social workers. According to recent data gathered in the various mission lands this non-church group of Christians is the fastest growing group of which the government takes account. This is a purely native movement and is asking both in the organization and in the interpretation of religion that they be given the right of self-determination." *The Christian Union Quarterly*, April, 1933.

Religious Films:—The Religious Motion Picture Foundation of America has produced a splendid film of the Life of Christ, in thirteen reels. The series is suitable for use in Sunday Schools, and other spheres of religious education. Already five reels are obtainable in China, and through the kindness of a Chinese Christian they have been purchased for use throughout China. Three of these reels have had Chinese titles inserted. They are for use with a 16mm projector, hence they are non-inflammable and easily portable. They were shown at the Rural Institute, Tinghsien, at Easter; at the N. C. C. conference in Sungkiang; and in several schools and churches in and out of Shanghai. One evening they were shown in the home of Mr. Sun Fo for the benefit of his mother, the wife of Dr. Sun Yat-sen. On another occasion they were shown before General Chang Tsekiang. It is hoped that the remaining reels may be obtained later. The cost of renting the machine and films, or hiring the films alone, is very moderate. Applications for showings should be made to Mr. Barr, E.C.C.E.A., Missions Building.

Missionary Martyrs:—A Moslem uprising has been in progress in Sinkiang for some months. Only recently has information thereon been available. Into Tihwa, the besieged capital of Sinkiang, hundreds of wounded came. Mr. P. C. Mather, who joined the China Inland Mission in 1910 and is an expert in border languages, and Dr. E. Fischbacher, who is one of the two hundred new recruits to the same mission within quite recent years, lost their lives as a result of strenuous effort to help these wounded. To help care for the wounded Dr. Fischbacher called on the small band of foreigners in the district. Among them was Mr. Mather. All worked under terrific strain. This took its toll at about the time when peace seems to have been restored. Mr. Mather succumbed on May 24, 1933 of typhoid. Three days later Dr. Fischbacher fell under an heart attack combined with typhoid. Officials and those in authority in Tihwa sent memorial banners for both. On one sent for Dr. Fischbacher was written, "He gave his life for others!"

Flood Refugee Schools:—Sinti, Hupeh, is a station of the American Church Mission. Outside of the church compound there were two flood refugee schools. In these schools were three hundred children who were paid two hundred and forty cash a day for living expenses. The chief guest at the closing ceremony of these refugee schools was a division commander of the army, a native of Shensi, who with his troops was located at Sinti to watch the Communists. The children concerned, in response to a query, stated

their willingness to continue in the schools after the financial assistance given them stopped. The leading men of the local church decided that this mass education effort should continue. A dozen of them contributed $400 (local currency) for its continuance. The general in command of the Communist-suppression forces in Central China contributed another $400.00. Bishop Roots added $100.00 from special funds for the purchase of text-books. It was finally decided to open mass education schools in five centers. Unemployed persons were to be secured as teachers and given $8.00 a month.

Notes on Agricultural Work:—*Agriculture and Foresty Notes*, (University of Nanking), June, 1933, contains some interesting items. Dr. H. H. Love, Agricultural Adviser to the Ministry of Industries and Dean K. S. Sie, of the College of Agriculture and Forestry, recently discussed agricultural problems with General Chiang Kai-shek. Later General Chiang gave $20,000 silver for the strengthening of the Crop Improvement Program. Dr. T. H. Shen, Head of the Department of Agronomy has been appointed by the Chinese Government as a delegate to the Fifth Pacific Science Congress to be held at Victoria and Vancouver, Canada, June 1-14. Mr. C. Y. Chiao of the Department of Botany has been awarded a fellowship by the Rockefeller Foundation for study abroad. He will go to the University of Wisconsin for advanced work in Plant Physiology and Plant Morphology. Beginning with the autumn of 1933 the Nanking Theological Seminary will offer a Rural Church Major Course. In it will be combined theological and rural training. The students will elect courses in agriculture and rural problems. Practical field training will be given on the University farm.

Illiteracy in Christian Churches:—"Some progress in overcoming illiteracy in the Christian churches has been made. It was reported that at least 100,000 were known to have been enrolled in literacy classes during this period. No evidence was, however, forthcoming to show that the churches generally have really set their faces steadfastly to wipe out illiteracy from their midst, nor that many of them have taken seriously the recommendation of the National Christian Council Executive Committee in the autumn of 1931, urging that hereafter no illiterate candidates under forty-five years of age be admitted to the church without the latter first making a definite effort to enroll them in literacy classes and to teach them to read. It is still not sufficiently recognized that strong virile churches cannot be built by depending upon an illiterate Christian membership. Illiteracy might have been overcome to a far larger extent within the Five Year period had the different Christian church bodies set themselves energetically to the task." *Bulletin of the National Christian Council*, June 12, 1933.

A Chinese Missionary:—Dr. R. A. Jaffray, of the Christian and Missionary Alliance, in a circular letter, dated May 5, 1933, reports on plans to open up work among the peoples of the islands lying between Southern Sumatra and Western Borneo. The two largest islands of this group are Bangka and Billiton. Two hundred smaller islands surround them. No Christian worker has as yet taken up work among this group though they have been visited by missionaries and a Methodist missionary once lived on Banka. One-half of the population of the two large islands is Chinese and the other half Malay speaking. The Chinese are almost all Hak-ka. In Billiton there is a young Chinese woman, Miss Wong Sau-tsing, who was led to become a Christian through evangelistic meetings held in the Baptist School at Canton by Mr. Leland Wang. Miss Wong is apparently the only Christian in Billiton. At the time of writing Rev. F. L. Ching, of the Chinese Foreign Missionary Union, was expected to arrive shortly to open up work among these islands. Pastor Ching speaks both the Hak-ka and Malay languages. The Chinese Church is thus beginning to share in the opening of the "regions beyond."

Graduating Exercises, Yenching University, Peiping:—The Baccalaureate Service of Yenching Uni-

versity was held on Sunday, June 18, at 10:00 A.M. in Ninde Chapel. President J. Leighton Stuart, who had just returned from America, delivered the Baccalaureate sermon. On Tuesday, June 20, Yenching University held the graduating exercises of the Seventeenth Session in Bashford Auditorium, with the hall filled to capacity with many guests of students and of the University. In spite of the war conditions that had threatened Peiping a few weeks ago, many students, both men and women, had remained at the University, or had returned subsequently, to receive their degrees. There were 42 bachelors in the College of Arts and Letters, 30 bachelors in the College of Natural Sciences, 31 bachelors in the College of Public Affairs, making a total of 103 Bachelors of Arts. 25 masters' degrees were also conferred; and on Saturday, June 17, 15 degrees were conferred from the School of Religion. These figures are quite normal in spite of the unusual conditions this spring, and the exercises were carried out as usual. The principal speaker of the day was Mr. Wen-hao Wong, Director of the Geological Survey, of Peiping. President J. Leighton Stuart assisted the Acting Chancellor and Deans in the conferring of degrees.

Memorial Church to Dr. Bridgman:—The Chinese Christians who have come out of the work of the South China Mission of the American Board started some time since to raise money to built a memorial church in Canton to Dr. and Mrs. Bridgman. Sufficient money has now been raised. Plans for the building have been approved and work thereon will soon begin. The church building will be erected in a new suburb of the city. The memorial building is another effort of a work that has now become entirely indigenous. Evangelistic work is carried on with funds raised by native Christians. They are also interested in many primary schools. Two years ago an American-Chinese middle school was established through the joint labors of these Chinese Christians and Rev. C. A. Nelson, who retired from China on July 5, 1933. The trustees of this school and its property have been chosen from among the Christian constituency. The school owns twelve acres of land, eight buildings, has 340 students and is registered with the Government. We shall publish in the near future a very interesting article on the work and times of Dr. Bridgman written by Rev. C. A. Nelson.

Leprosy in China:—There are, it is estimated, about three million lepers in China, about one-third of all lepers in the world. As to its actual distribution in China relatively little is definitely known. The inadequate number of physicians and the difficulty of gathering statistics preclude the possibility of a thorough survey in the immediate future. In *The Leper Quarterly*, June 1933, Dr. James M. Maxwell sums up what is known as to its distribution. "Preeminently, leprosy is a rural disease," he states. "Urban leprosy is merely imported rural leprosy in the great majority of cases." "At least half the population of China are included in the areas where leprosy is found. That is to say, a survey would have to cover an area which holds more than 200 million people and even if it should prove that the disease is absent from large tracts in this area, there would have to be a minute survey of country that holds at least a hundred million people." "The most southerly provinces—Yunnan, Kwangtung, Kwangsi and Kweichow—are heavily affected. Leprosy is very common in Fukien, less so in Chekiang, Kiangsi, Shantung and Hupeh." It is considerably evident in Kansu, also. There is a large and very heavily infected district in the extreme south-west of Szechuen. The distribution of leprosy is "strikingly patchy." In connection with his work in the Division of Field Research of the Henry Lester Institute, Shanghai, Dr. Maxwell proposes in the near future to prepare outline maps of the different provinces where leprosy has been encountered with a view to entering thereon the names of centers where leprosy actually exists.

Tokyo Memorial Meeting for Dr. Henry Hodgkin:—Through visits to Japan in 1922 and 1928,

through his writings and through contacts with Japanese and missionaries in various parts of the world, Dr. Henry T. Hodgkin was widely known and loved in Japan. At the call of representative Japanese Christians and missionaries a Memorial Meeting was held for him in the Friends' Meeting House, Mita, Tokyo, Sunday, June 11th. The introductory period of silent worship, was opened by a brief word from the leader, Dr. Y. Chiba, President of the Baptist College at Yokohama and Chairman of the Executive Committee of the Japan National Christian Council. The impressive silent worship, into which the assembly of Japan and missionaries entered naturally as in keeping with Dr. Hodgkin's own life habits, was followed by a brief message from Gilbert Bowles on "The Meaning of the Life of Henry T. Hodgkin," prefaced by a statement in Japanese of the main outlines of his life service. Dr. Toyohiko Kagawa, one of the promoters of the meeting, gave a brief message on Dr. Hodgkin's earnest and helpful service in the promotion of Chino-Japanese Friendship. He said his influence had been greatly missed through these past months. A deep sense of reverence, appreciation, gratitude, and inclusive fellowship, in which a few Chinese and Korean Christians shared, characterized the meeting from beginning to end.

General and Madame Chiang Kai-Shek in Nanchang:—"The presence of Madam Chiang Kai-shek at the monthly missionary prayer meeting in Nanchang early in May opened the way for an unusual evangelistic opportunity. There are several thousand soldiers in the hospitals of Nanchang who have been wounded in the campaigns against the Communist armies. Madam Chiang has been quite active in organizing the women of the city to prepare "comfort kits" for these men, but she also brought forward the suggestion at this prayer meeting that the churches of Nanchang do something to spread the "Good News" of Christ's saving love to these sick and wounded soldiers. With the active support of General and Madam Chiang this work has been enthusiastically taken up by all the churches in the city. Each week about fifty church members, divided into three groups under the leadership of the local pastors, visit the three main hospitals for evangelistic work. Public meetings are held for those who can get about, and those who are more seriously wounded are visited in the wards where friendly contacts are established, letters are written for those who wish, and tracts and Gospels are left with those who can read and have become interested in learning about our Heavenly Father. The attitude of the wounded soldiers has for the most part been quite friendly and appreciative.

"General Chiang has token up his quarters in one of the foreign residences rented from the Methodist Mission which looks as if he were determined to stay until he can finish the difficult task of restoring government control in Kiangsi. The government forces have now regained some of the ground lost in April, and plans are on foot for a further cooperative effort from the various armies in Fukien, Canton, Hunan, and Kiangsi." *Anking Newsletter*, May-June, 1933.

Revival in Nanchang:—"The special feature of all Nanchang church activities during the early part of May (1933) was marked by a series of Mr. Leland Wang's evangelistic meetings, which lasted for a full week from May 4th to the 10th. Never before were all the Christian bodies in this city united so whole-heartedly for a common cause than in this week of evangelism during which every Christian church, irrespective of its denominational differences, has cooperated to its best in every way in making this series of evangelistic meetings a success. About two months before Mr. Wang's coming special prayer meetings were held every Tuesday to pray for spiritual guidance and divine help for these meetings.

"During the whole week, Mr. Wang conducted two meetings every day, one in the early afternoon at two o'clock, and the other in the evening at seven. The afternoon meetings were more of a devotional nature, primarily intended for the Christian group with the idea of

strengthening their faith and deepening their spiritual life.

"These meetings were held alternately in the church of the Brethern Mission at Shi Ma Dwan, the Methodist churches at Shi Ma Chih and Ban Pu Kai which are considered more in the heart of the city and are within easy reach of our Christian people living in the different parts of the city. By having these meetings alternately in the churches of different missions, it has given us the opportunity of visiting each other's church, and thus has helped greatly to promote mutual understanding and Christian fellowship which, by far, is one of the best accomplishments achieved at these meetings. The evening meetings were regular preaching services, primarily intended for the general public, though a large part of the audience consisted of the friends and relatives of our Christian people. The subjects which Mr. Wang preached at these evening meetings covered quite a wide range of Christian doctrine i.e. the Christian ideas of salvation, eternal life, sins, repentance and rebirth etc." *Anking Newsletter*, May-June, 1933.

Mission Work in French Indo-China and East Siam:—The Report of the Christian and Missionary Alliance for 1932 contains some interesting information. Work was begun in Annam twenty-one years ago. It now includes three nations and many tribes in French Indo-China. Among the Annamese there are 104 churches: among the Cambodians 27: two groups among the Laos and others in Eastern Siam. At the close of the year there were 7,508 baptized believers of whom 1,462 were baptized during the year. One hundred and thirteen of the converts are now preaching to their own people. For the year $10,863.33 U.S. Gold was contributed by these Indo-China Christians. The Annamese Independent Church is growing. During 1932 seven mission churches became self-supporting and thirteen out-stations became full-fledged independent churches, four out-stations from mission churches joined the independent group and seven new out-stations were opened by the independent churches. On January 1, 1933, fifty-five, or more than half of the churches in the entire field, were under native church government. These received no financial help from the mission. In the forty-two Annamese mission churches there are 1,102 members, five pastors and thirty-three unordained preachers. Baptisms were 407 and of the total money expended—$6686.41 U.S. Gold—37% was given by the churches. Two of the five mission churches in the Thudaumot District, Cochin-China, built themselves houses of worship during the year. In South-western Cochin-China one of the five mission churches became self-supporting and of the six in the Saigon District only two now remain mission churches. The outlook for the Cambodian work is somewhat discouraging. Official permission to work is still denied. In March, 1933, the Cambodian Sub-Committee decided to pay no more salaries to native preachers, in consequence, for half the year these were on a non-salary basis. A number of the workers left but most of them were able to support themselves while ministering to their congregations who are not yet able to pay them much. During the year the Hanoi Mission Press published 171,770 booklets totalling 9,930,840 pages. The Lao Old Testament is completed. Sixty thousand Bible portions in Annamese and Cambodian were printed for the British and Foreign Bible Society. Fourteen hundred copies of the Annamese Bible Magazine have been printed monthly.

Work Among Moslems:—"The Chinese city of Tatunghsien is 110 li from Sining, being situated in the large northern valley on the border of Tibet. North and south lie foothills leading to the high mountain ranges, while to the westward are the Tibetan grasslands about 30 li away. Among the hills and valleys are many villages, peopled by Chinese, Mohammedans, Aboriginals, and sedentary Tibetans. The city is a very wicked one, immorality, opium, and fear of demons, having a strong hold on the people. In our work amongst the city folk Mr. Knight

and I share alike, but I continue to give myself to the working of the Mohammedan villages, while he is reaching the remaining mixed races who form two-thirds of our district population, the vast majority of whom are Chinese speaking.

"During the closing weeks of last year I was able to get around to the villages to the south with specially prepared calendars containing selected passages from the Word. This gave opportunities of talks with groups of folk, while in one or two villages special interest was shown in the Message. To one man who was quite an Arabic scholar, I gave an Arabic Gospel, and later he visited the guest room for a talk and some more Gospels. In Sitsui an old man invited me to preach to his women folk! One ahong has been in several times. He has read several Gospels and knows enough to face up to things. Yesterday a man was in with whom I talked on St. John's teaching on The Word and the story of the Incarnation. While Mohammedan guests are few, one finds souls who are seeking for truth, and wisdom is needed to bring them face to face with Him who is The Truth. I suppose arguments on the Essence of God have their place, but it is the true Lord Jesus we must make known to them: they have only that awful travesty of Him found in the Koran and Traditions. Telling them of His Life, His Death and Resurrection, and the spiritual significance thereof, will do infinitely more to reveal to them God's Christ.

"Having dismissed four examinations I have expressed my intention of taking my time over the remaining two, taking Arabic as my main study. Arabic and Islamics are all important for what I believe to be my life-work. After the pressure of an examination I always find a good antidote in a trip to the Mohammedan villages. So I have had several days in Kankuh Valley. The last days on the road were the coldest yet, snow and bitter winds keeping most folks indoors. However there were many opportunities of making Him known to groups of men and boys, in villages and outside mosques, to old biddies who gave us tea and hot water although it was Ramadan, the Mohammedan month of fasting from dawn of dark, and to ahongs who are argumentative. The latter are still more than my match, but I make a point of giving them bilingual Gospels which they are always glad to receive and there is an excellent chance of their being read." Leonard A. Street. *Friends of Moslems*, July, 1933.

The China International Famine Relief Commission:—"The Annual Meeting of this Commission at Nanking May 26 and 27 was an occasion of much interest and importance. The meeting was held in the fine new building of the Officers' Moral Endeavor Society's somewhat comparable to an up-to-date Army Y.M.C.A. in spirit and equipment. Across the broad boulevard was the Nanking aerodrome, where planes of many sorts were taking off and landing day and night. We felt the immense new life of China expressing itself in the quiet and beauty of the First President's tomb and other memorial places on Purple Mountain, which lay just beyond us in the country, and in the busy modern city, the Capital of a great nation, into which that life is transforming the wide spaces within the walls of the old Nanking.

"Mr. Wang Chin-wei, Chairman of the Executive Yuan, and Mr. Chen Kung-po, Minister of Industry and Commerce, welcomed the Commission at its opening session on behalf of the Government. Their speeches expressed in words what actual cooperation has long expressed in deeds,—Government's appreciation and good will.

"Nine provincial Committees reported—Shantung, Honan, Shansi, Hupeh, Hunan, Shensi, Kiangsi, Yunnan and Kansu—giving an impressive review of great natural resources, as well as of severe suffering, into the midst of which the Commission brings relief funds and paid technical skill from China as well as from abroad and also rich resources of generous honorary services. I was much impressed by the extent of these honorary services, both in the provincial Committees and in the Peiping Office of the

Commission—especially in the work of the Honorary Executive Secretary, Dr. Y. T. Tsur, and of Mr. Dwight Edwards, who presided at the Annual Meeting.

"The interest of the occasion centered in the way the Commission is working out its central principle which declares of its work: "The main drive should be the continuous promotion of famine preventive projects. These will take the two main lines of (a) engineering work on roads, irrigation systems, dykes, wells, land reclamation, and river conservancy, and (b) improvement of economic conditions of the country people by cooperative movements." The cooperative movements are to develop economic conditions in more than the material sense—that is, they aim at improving the relations between the members of the cooperatives, replacing suspicion by confidence, and selfishness by public spirit. It was both enlightening and encouraging to hear my fellow delegate from the Hupeh Committee,—for the past several years Chairman of the Hankow Chamber of Commerce,—call my attention to a report from one of the other provincial Committees that the credit cooperatives tended to become simply loan agencies. thus missing out the real spirit of cooperation which is the only sufficient reason for our being interested in developing the cooperative movement. If our Hupeh Committee can develop cooperatives which really embody and teach the cooperative spirit, our labor will be worth while. It is this end which justifies missionaries, giving to this Committee the considerable amount of time it requires." Bishop Roots, District of Hankow, *Newsletter*, June, 1933.

Notes on Contributors.

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DR. JOHN C. FERGUSON arrived in China in 1887 as a missionary of the Methodist Episcopal Board. He was the First President of the University of Nanking. He left the mission and became the first President of Nanyang College, Shanghai. From 1902 to 1927 he was an adviser to the Chinese Government. Since 1927 he has been engaged primarily in literary work.

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A CENTER OF INTERNATIONAL COOPERATION.
Children's Day, Soren Church, Taihoku, Formosa.